

GUIDELINES ON ARABIC GRAMMAR

ENGLISH TRANSLATION OF

هداية النحو

by

Dr. Rafi Ismail Patel

L.C.E.H., B.A. (Philosophy), M.A. (Psychology), M.A. (Arabic).

e-mail : patel_rafi@yahoo.com

Acknowledgment

*Dedicated to
those pious ancestors ,
who took pains
in preserving
the vast treasure of
Arabic grammar
for future generation*

Acknowledgment

The author is grateful to Maulana Adam sutreli who sincerely taught me word by word the book هداية النحو and enlightened me regarding the subtle aspects of Arabic grammar. His expert guidance on every stage not only improved my knowledge of Arabic grammar but also made it possible for me to complete the translation. The author also acknowledges the sincere efforts of Dr Shahab A. Rahmani Msc Phd(Alig), who scrutinized the manuscript and gave important suggestions in making the translation meaningful.

هداية النحو About the author of

The author of the هداية النحو Sheikh Sirajuddin Usmaan Chishti Nizaami Awadhi was born in Bengal .When he reached the adolescent age, he proceeded towards Delhi from Bengal and spent many years in the auspicious company of Hazrat Nizamuddin Mohammad Badayuni. It is said that he had quest of knowledge but was not able to take on to study due to his preoccupation with the affairs of the monastery of Hazrat Nizamuddin.

Sheikh Sirajuddin was appointed by Hazrat Nizamuddin to spread Islamic knowledge in Bengal but he was not qualified enough to take this responsibility. He started studying late under Maulana Fakhruddin Zaraadi and learned Mizaan and Arabic grammar from him. He studied kaafiya, Mufasssal, Quduri and Majmaul Bahrain from Sheikh Ruknuddin Nadarpati. He worked so hard that he gained expertise not only in Arabic grammar but also in Fiqh in a very short time. After the death of Hazrat Nizamuddin, circumstances compelled him to return to his native place, lukhnowi in Bengal . He died in the year 758 hizri in his native place .The books attributed to his name are Mizaanusarf and Panj Ganj in Persian and هداية النحو in Arabic.

Preface

The book *هداية النحو* was written by Shaikh sirajudin usman chisti Nizaami Awadhi. It can be called a simplified version of the famous book on Arabic grammar *Al Kaafiya* (by jamalluddin Ibne Hajib). The excellence of the book lies in the fact that the fundamentals are elaborated in minimum words and explained with simple examples. Among the various books of Arabic grammar it is the most popular book and is included in the syllabus of most Islamic institutes all over the world.

A language cannot be called functional if it is not rooted in its grammatical principles. Conventional grammar of Arabic teaches to minimize words without missing the essentials of speech. The book's aim is the mind of the novice and therefore concepts are clarified by examples without delving into details to avoid confusion.

The translation is attempted verbatim but wherever necessary a flow translation is employed to clarify the concepts. Translation of the examples in English is given wherever necessary. Translation is not done for those examples in which the understanding of declension is more essential than the meaning. Suggestions or corrections will be highly appreciated for the next edition.

Contents

Topics	Page	الموضوع
Introduction of basic principles	14	المقدمة في المبادئ
Definition of syntax	14	فصل في تعريف علم النحو
Definition of word	15	فصل في تعريف الكلمة
Definition of speech	19	فصل في تعريف الكلام
First Section on noun	20	القسم الأول في الاسم
First part on declinable noun	20	الباب الأول في الاسم المَعْرَب
Introduction	20	المقدمة
First chapter on declinable noun	21	فصل في تعريف الاسم المَعْرَب
The rule of declinable noun	21	فصل في حكم الاسم المَعْرَب
Types of declension of noun	23	فصل في أصناف إعراب الاسم
Variable and semi variable noun	29	فصل في المنصرف و غير المنصرف
The nominative nouns	37	المقصد الأول في المرفوعات
The Agent	37	فصل الفاعل
Competition of two verbs	41	فصل تنازع الفعلان

Object whose agent is not known	50	فصل مفعول ما لم يُسم فاعله
The Primate and the predicate	51	فصل المبدأ والخبر
Predicate of ان and its sisters	55	فصل خبر ان و أخواتها
Noun of كان and its sisters	56	فصل اسم كان و أخواتها
Noun of ما and لا resembling ليس	58	فصل اسم ما و لا المشبهتين بليس
Predicate of لا of generic negation	58	فصل خبر لا لنفي الجنس
The accusative nouns	59	المقصود الثاني في المنصوبات
Absolute object	60	فصل المفعول المطلق
Direct object	61	فصل المفعول به
Circumstantial object or Adverb	67	فصل المفعول فيه
Causal object	68	فصل المفعول له
Concomitant object	69	فصل المفعول معه
Status or Condition	71	فصل الحال
Distinctive	73	فصل التمييز
Excluded	75	فصل المستثنى
Predicate of كان and its sisters	78	فصل خبر كان و أخواتها
Noun of ان and its sisters	79	فصل اسم ان و أخواتها
The accusative by لا of generic negation	79	فصل المنصوب بلا التي لنفي الجنس
Predicate of ما and لا resembling ليس	80	فصل خبر ما و لا المشبهتين بليس

The genitive nouns	82	المقصود الثالث في المجزورات
Conclusion in explanation of the Appositives	88	الخاتمة في التوابع
The Adjective	89	فصل الثغث
Conjunction by particle	91	فصل العطف بالحروف
The confirmative	93	فصل التأكيد
The substitute	96	فصل البدل
The explicative conjunction	97	فصل عطف البيان
The Second part describing the structured noun	99	الباب الثاني في الاسم المبني
The Pronoun noun	100	فصل المضمَر
The demonstrative pronoun	103	فصل أسماء الإشارة
The relative pronoun	105	فصل الموصول
The nouns resembling verbs	107	فصل أسماء الأفعال
The onomatopoeia	108	فصل الاصناعات
The composite nouns	108	فصل المركبات
The allusive nouns	109	فصل الكنايات
The structured circumstantial noun	112	فصل الظروف المنينة
The conclusion	117	الخاتمة
Definite and indefinite	117	فصل المعرفة والنكرة

The numeral nouns	119	فصل أسماء العدد
Masculine and feminine noun	123	فصل المذكر والمؤنث
The dual	124	فصل المثنى
The plural	126	فصل المجموع
The original or verbal noun	130	فصل المصدر
Active participle noun	132	فصل اسم الفاعل
Passive participle noun	134	فصل اسم المفعول
Similar Quality	135	فصل الصفة المسببة
Comparative noun	140	فصل اسم التفضيل
The Second section in explanation of verb	144	فصل القسم الثاني في الفعل
Types of declension of verb	147	فصل في اصناف اعراب الفعل
The nominative verb	149	فصل رافع المضارع
The accusative	149	فصل نواصب المضارع
The aorist with elision	152	فصل جوازم المضارع
Verb whose agent is unknown	158	فصل فعل ما لم يسمى فاعله
The verb is either transitive	160	فصل الفعل لازم والمتعدي
The verbs of affectivity	162	فصل افعال القلوب
The defective verbs	163	فصل الافعال الناقصة
The verbs of approximation	167	فصل افعال المقاربة
The two verbs of wonder	169	فصل فعلا التعجب

The verbs of Praise and Blame	170	فصل افعال المدح والذم
The Third section of particles	173	القسم الثالث في الحروف
The particles of preposition	174	فصل حروف الجر
Particles resembling verbs	183	فصل الحروف المشبهة بالفعل
Particles of conjunction	189	فصل حروف العطف
Letters of premonition	193	فصل حروف التنبيه
Letters of call	194	فصل حروف النداء
Letters of answer	194	فصل حروف الإيجاب
Letters of addition	196	فصل حروف الزيادة
Two letters of explanation	198	فصل حرفا التفسير
Letters of originality	198	فصل حروف المصدر
Letters of instigation	199	فصل حروف التحريض
Letter of expectation	201	فصل حرف التوقع
Two interrogative particles	202	فصل حرفا الاستفهام
Letters of condition	203	فصل حروف الشرط
Letter of rejection	207	فصل حرف الردع
Quiescent of femininity	208	فصل تاء التانيث الساكنة
Nunnation	210	فصل التنوين
Two nun of confirmation	212	فصل نون التأكيد



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالصَّلَاةُ عَلَى رَسُولِهِ مُحَمَّدٍ وَآلِهِ وَ
أَصْحَابِهِ أَجْمَعِينَ أَمَّا بَعْدُ فَهَذَا مُخْتَصَرٌ مَضْبُوطٌ فِي النَّحْوِ جَمَعْتُ فِيهِ مُهِمَّاتِ
النَّحْوِ عَلَى تَرْتِيبِ الْكَافِيَةِ مُبَوَّبًا وَ مُفَصَّلًا بِعِبَارَةٍ وَاضِحَةٍ مَعَ إيرادِ الْأَمْثَلَةِ
فِي جَمِيعِ مَسَائِلِهَا مِنْ غَيْرِ تَعَرُّضٍ لِلدَّلِيلَةِ وَالْعِلَلِ لِئَلَّا يُشَوِّشَ ذَهْنُ الْمُبْتَدِي
عَنْ فَهْمِ الْمَسَائِلِ وَ سَمَّيْتُهُ بِهَدَايَةِ النَّحْوِ رَجَاءً أَنْ يَهْدِيَ اللَّهُ تَعَالَى بِهِ
الطَّالِبِينَ وَ رَبَّنَّهُ عَلَى مُقَدِّمَةٍ وَ ثَلَاثَةِ أَقْسَامٍ وَ خَاتِمَةٍ بِتَوْفِيقِ الْمَلِكِ الْعَزِيزِ
الْعَلَامِ

In the name of Allah; the Beneficent, the Merciful.

All praise is for the lord of the worlds and success in the hereafter
is for the god fearing and blessings be upon His messenger
Muhammad (pbuh) and his progeny and all his companions.
This (book) is a concise accurate outline of the Knowledge of
syntax or grammatical principles (النحو). I collected in this book
the essentials of the grammatical principles upon the pattern of
الكافية (a renowned book on grammar) and divided it in parts and
chapters with clear explanation and citation of examples (in
clarification) of all its fundamentals without presenting the
proofs or reasons, so as not to confuse the mind of the novice in
understanding the fundamentals (of grammar). I have named the
book as **Guidelines on grammar** (هداية النحو) in the expectation
that the Exalted Allah will guide the students through it . I have
divided (arranged) it into an introduction; three sections and a
conclusion (epilogue) by the grace of the AlMighty, All
Knowing, Sovereign Lord.

فَصْلٌ

الْكَلِمَةُ: لَفْظٌ وَضِعَ لِمَعْنَى مُفْرَدٍ وَهِيَ مُنْحَصِرَةٌ فِي ثَلَاثَةِ أَقْسَامٍ إِسْمٌ وَفِعْلٌ وَ حَرْفٌ لِأَنَّهَا إِمَّا أَنْ لَا تَذُلَّ عَلَى مَعْنَى فِي نَفْسِهَا وَ هُوَ الْحَرْفُ أَوْ تَذُلَّ عَلَى مَعْنَى فِي نَفْسِهَا وَ يَقْتَرِنُ مَعْنَاهَا بِأَحَدِ الْأَزْمِنَةِ الثَّلَاثَةِ وَ هُوَ الْفِعْلُ أَوْ تَذُلَّ عَلَى مَعْنَى فِي نَفْسِهَا وَ لَمْ يَقْتَرِنْ مَعْنَاهَا بِهِ وَ هُوَ الْإِسْمُ

The word (الكلمة) is that utterance which is used for singular meaning (i.e. to indicate one meaning) and it is dependent on three parts of speech; the noun, the verb and the particle. The word which does not indicate the meaning by itself is a particle. The word which indicates the meaning by itself and includes in its meaning one of the three time period (i.e. past; present or future) is a verb. The word which indicates the meaning by itself but its meaning is not associated with any of the time period is the noun.

فَحَدَّ الْإِسْمَ: كَلِمَةً تَدُلُّ عَلَى مَعْنَى فِي نَفْسِهَا غَيْرَ مُقْتَرَنٍ بِأَحَدِ الْأَزْمِنَةِ الثَّلَاثَةِ
أَعْنِي الْمَاضِيَ وَالْحَالَّ وَالْإِسْتِقْبَالَ تَرَجُّلٌ وَ عِلْمٌ وَعَلَامَتُهُ صِحَّةُ الْإِخْبَارِ عَنْهُ
نَحْوُ زَيْدٌ قَائِمٌ وَالْإِضَافَةُ نَحْوُ غُلَامٌ زَيْدٌ وَ دُخُولُ لَامِ التَّعْرِيفِ كَالرَّجُلِ وَالْجَرِّ
وَالْتَّوْنِ نَحْوُ بَزِيدٍ وَالتَّنْيِيةِ وَالْجَمْعِ وَالتَّعْتِ وَالتَّصْغِيرِ وَالتَّنَادُ

The **noun** (الاسم) is defined as a word which indicates the meaning by itself, without including in it one of three time periods i.e. past; present and future like رجل (a man) and علم (knowledge) and its sign is that it is right to give information of or about it (اخبار عنه) e.g. زيد قائم (Zaid is standing) and bring its

فَصْلٌ

أَمَّا الْمُقَدِّمَةُ فِي الْمَبَادِي الَّتِي يَحِبُّ تَقْدِيمُهَا لِتَوْفُّفِ الْمَسَائِلِ عَلَيْهَا وَ فِيهَا
فُصُولٌ ثَلَاثَةٌ

The introduction includes (المقدمة) those basic principles whose precedence is inevitable, as (the understanding of) most grammatical concepts depend upon it. In the introduction there are three chapters.

فَصْلٌ

النَّحْوُ: عِلْمٌ بِأَصُولٍ يُعْرَفُ بِهَا أَحْوَالُ أَوَاخِرِ الْكَلِمِ الثَّلَاثِ مِنْ حَيْثُ
الْإِعْرَابِ وَالْبِنَاءِ وَكَيْفِيَّةِ تَرْكِيبِ بَعْضِهَا مَعَ بَعْضٍ وَالْغَرَضُ مِنْهُ صِيَانَةُ
الدَّهْنِ عَنِ الْخَطَا اللَّفْظِيِّ فِي كَلَامِ الْعَرَبِ وَ مَوْضُوعُهُ الْكَلِمَةُ وَالْكَلَامُ

The **syntax** or grammatical principles (النحو) is the knowledge of certain principles by which is understood the conditions of the last letter of the three parts of speech (noun; verb; and particle) with regard to the variability or declension (الاعراب) and structural fixity (البناء) of the vowel mark and the manner of their composition with one another .The aim by it is to protect the mind from verbal mistake in Arabic speech and its subject is word (الكلمة) and speech (الكلام)

annexation (إضافة) eg غُلَامُ زَيْدٍ (Slave of zaid) and introduction of definite article (ال) like الرجل (the man) and preposition (الجر) and nunnation (تنوين) eg بِزَيْدٍ and (right is to bring its) dual (التثنية) and plural (الجمع) and adjective (النعت) and the diminutive (التصغير) and the vocative (النداء).

فَإِنَّ كُلَّ هَذِهِ خَوَاصُّ الْأَسْمِ وَمَعْنَى الْإِخْبَارِ عَنْهُ أَنْ يَكُونَ مَحْكُومًا عَلَيْهِ لِكُونِهِ فَاعِلًا أَوْ مَفْعُولًا أَوْ مُبْتَدَأً وَ يُسَمَّى اسْمًا لِاسْمُوهُ عَلَى قِسْمِيهِ لَا لِكُونِهِ وَسَمًا عَلَى الْمَعْنَى

All this (above mentioned examples) are characteristic of a noun and purpose is to give information about it (الإخبار عنه), to be that about whom the information is decreed (محكوم عليه); so that it becomes an agent (فاعل) or an object (مفعول) or a primate (مبتدأ) and it is named as noun for its superiority over both its counterparts (ie verb and particle) and not because of its being a sign or an emblem in meaning.

وَحَدُّ الْفِعْلِ: كَلِمَةٌ تُدَلُّ عَلَى مَعْنَى فِي نَفْسِهَا دَلَالَةً مُقْتَرَنَةً بِزَمَانٍ ذَلِكَ الْمَعْنَى وَدُخُولُ قَدْ وَ كَضَرْبَ يَضْرِبُ اضْرِبْ وَ عَلَامَتُهُ أَنْ يَصِحَّ الْإِخْبَارُ بِهِ لَا عَنْهُ وَ السَّيْنُ وَ سَوْفَ وَ الْجَزْمُ وَ التَّصْرِيفُ إِلَى الْمَاضِي وَ الْمُضَارِعِ وَ كُونُهُ أَمْرًا أَوْ نَهْيًا وَ اتِّصَالُ الضَّمَائِرِ الْبَارِزَةِ الْمَرْفُوعَةِ نَحْوُ ضَرَبْتَ وَ تَاءُ التَّانِيثِ السَّاكِنَةِ نَحْوُ ضَرَبْتَ وَ ثَوْنَى التَّكَايِدِ

The definition of **verb** (الفعل) is that, it is a word which indicates the meaning by itself indicating in that meaning an association of time, like ضَرَبَ (he hit), يَضْرِبُ (he hits or he will hit) or اضْرِبْ

(you hit) and its sign is that it is right to give information by or through it (إخبار به) and not about it (إخبار عنه) and (its sign is) the entering of قَدْ and السَّيْنُ and سَوْفَ and الْجَزْمُ (elision) and (to bring its) conjugation (التصريف) of its past (الماضي) and Aorist (نهي) & interdiction (امر) and its being of a command (المضارع) And its attachment with the prominent nominative pronouns (ضربنا ضَرَبْتَ ضَرَبْتُ) eg (الضمائر المرفوعة البارزة) and feminine quiescent sign (تاء التانيث لساكنة) eg ضَرَبْتَ and entering of both ن of confirmation ie heavy and light (نوني التأكيد).

فَإِنَّ كُلَّ هَذِهِ خَوَاصُّ الْفِعْلِ وَمَعْنَى الْإِخْبَارِ بِهِ أَنْ يَكُونَ مَحْكُومًا بِهِ وَ يُسَمَّى فِعْلًا بِاسْمِ أَصْلِهِ وَ هُوَ الْمَصْدَرُ لِأَنَّ الْمَصْدَرَ هُوَ فِعْلُ الْفَاعِلِ حَقِيقَةً

So all these are characteristics of the verb and its meaning is to give information through it (إخبار به), so as to be that by which the information is decreed (محكوم به) and it is named as verb on the basis of its origin and it is the verbal noun (مصدر) because the verbal noun (or the infinitive or the original noun) is actually the action of the agent (فاعل).

وَحَدُّ الْحَرْفِ: كَلِمَةٌ لَا تُدَلُّ عَلَى مَعْنَى فِي نَفْسِهَا بَلْ تُدَلُّ عَلَى مَعْنَى فِي غَيْرِهَا نَحْوُ مِنْ فَإِنَّ مَعْنَاهَا الْإِبْتِدَاءُ وَ هِيَ لَا تُدَلُّ عَلَيْهِ إِلَّا بَعْدَ ذِكْرٍ مِنْهَا الْإِبْتِدَاءُ كَالْبَصْرَةِ وَ الْكُوفَةِ

The **particle** (الحرف) is defined as a word which do not indicate the meaning by itself but indicates the meaning of word besides itself (ie it elaborates the meaning of verb and noun, and through them imparts its own meaning) e.g. مِنْ (from). So indeed its meaning is for the beginning and do not indicate it, but only after

mentioning some thing (place or a time) from where is the beginning like بصرة and كوفة

عنه مثلاً تقولُ سِرْتُ مِنَ الْبَصْرَةِ إِلَى الْكُوفَةِ وَعَلَامَتُهُ أَنْ لَا يَصِحُّ الْإِخْبَارُ وَلَا بِهِ وَأَنْ لَا يَقْبَلَ عَلَامَاتِ الْأَسْمَاءِ وَلَا عَلَامَاتِ الْأَفْعَالِ

eg you say سِرْتُ مِنَ الْبَصْرَةِ إِلَى الْكُوفَةِ (I traveled from basra to kufa)

And its sign is that it is not right to give information about it (اخبار عنه) nor through it (اخبار به) and it do not accept the signs of nouns or verbs.

وَلِلْحَرْفِ فِي كَلَامِ الْعَرَبِ فَوَائِدُ كَالرَّبْطِ بَيْنَ الْأَسْمَيْنِ نَحْوُ زَيْدٌ فِي الدَّارِ أَوْ الْفِعْلَيْنِ نَحْوُ أُرِيدُ أَنْ تَضْرِبَ أَوْ إِسْمٍ وَفِعْلٍ كَضَرَبْتُ بِالْخَشَبَةِ أَوْ الْجُمْلَتَيْنِ نَحْوُ إِنْ جَاءَنِي زَيْدٌ أَكْرَمْتُهُ وَغَيْرَ ذَلِكَ مِنَ الْفَوَائِدِ الَّتِي تُعْرَفُهَا فِي الْقِسْمِ الثَّالِثِ إِنْ شَاءَ اللَّهُ تَعَالَى وَ يُسَمَّى حَرْفٌ الْوُقُوعُ فِي الْكَلَامِ حَرْفًا أَيْ طَرَفًا إِذْ لَيْسَ مَقْصُودًا بِالذَّاتِ مِثْلَ الْمُسْنَدِ وَالْمُسْنَدِ إِلَيْهِ

In Arabic speech there are many benefits of particle like joining two nouns eg زَيْدٌ فِي الدَّارِ (zaid is in the house) or joining two verbs eg أُرِيدُ أَنْ تَضْرِبَ (I want you to hit) or joining a noun and verb like ضَرَبْتُ بِالْخَشَبَةِ (I hit with wood) or joining two sentences eg إِنْ جَاءَنِي زَيْدٌ أَكْرَمْتُهُ (If zaid comes to me; I will honor him) and besides that are other benefits which you will know god willing in the third section and it is named as particle due to its edge position in speech ie a side position; as the particle itself is not the aim of speech like the information (مسند) and the subject (مسند إليه)

فصل

الكلام: لفظٌ تَضَمَّنَ كَلِمَتَيْنِ بِالْإِسْنَادِ وَالْإِسْنَادُ نِسْبَةُ إِحْدَى الْكَلِمَتَيْنِ إِلَى الْأُخْرَى بِحَيْثُ تُفِيدُ الْمُخَاطَبَ فَائِدَةً تَامَةً يَصِحُّ السُّكُوتُ عَلَيْهَا نَحْوُ زَيْدٌ قَائِمٌ وَ قَامَ زَيْدٌ وَ يُسَمَّى جُمْلَةً

The Speech (الكلام) is a composition of at least two words having a grammatical reference (اسناد). The grammatical reference is relation of one of the two words towards the other so that it gives full benefit to the speaker and it is right to keep silence after it (as the meaning of speech is understood completely).e.g. زَيْدٌ قَائِمٌ (zaid is standing) and قَامَ زَيْدٌ (zaid stood) and it is named as a sentence.

فَعِلْمُ أَنَّ الْكَلَامَ لَا يَحْصُلُ إِلَّا مِنْ إِسْمَيْنِ نَحْوُ زَيْدٌ قَائِمٌ وَيُسَمَّى جُمْلَةً إِسْمِيَّةً أَوْ مِنْ فِعْلٍ وَ إِسْمٍ نَحْوُ قَامَ زَيْدٌ وَ يُسَمَّى جُمْلَةً فِعْلِيَّةً إِذْ لَا يُوجَدُ الْمُسْنَدُ وَالْمُسْنَدُ إِلَيْهِ مَعًا فِي غَيْرِهِمَا وَلَا بُدَّ لِلْكَلامِ مِنْهُمَا

So it is known that speech is not obtained except by two nouns eg زَيْدٌ قَائِمٌ (sentence starts with noun) & is named as nominal sentence (جملة اسمية) or with a verb & a noun eg قَامَ زَيْدٌ (sentence starts with a verb) and is named as verbal sentence (جملة فعلية), because information (مسند) and subject (مسند إليه) is not found together besides both of them (ie nominal and verbal sentence) and presence of both (subject and information) is essential for speech.

فصل

في تعريف الاسم المُعَرَّب و هو كُلُّ اسْمٍ رُكِبَ مَعَ غَيْرِهِ وَ لَا يُشْبِهُ مَبْنًى
الأصل أعني الحرف والأمر الحاضر والماضي نحو زيد في قام زيد لا زيد
وحده لعدم التركيب ولا هؤلاء في قام هؤلاء لوجود الشبه ويسمى متمكنا

The first chapter (of introduction) is on defining the **declinable noun** (معرب) and it is all that noun which is joined (or grammatically related) with some other noun and do not resemble the indeclinable or originally structured (مَبْنًى أصل) i.e. (the past) and الماضي (the command) and امر (the particle) , حرف eg قام زيد in قام زيد (is declinable) and not زيد alone (the word zaid alone is indeclinable) as there is absence of its composition (or grammatical reference with some other noun). And هؤلاء is not declinable in (the sentence) قام هؤلاء due to presence of resemblance (of هؤلاء with a particle) and (the declinable i.e (متمكن) is also called **compatible** (متمكن).

Note = The structured or indeclinable noun (مبنى) is also called

غير متمكن

فصل

حكمه أن يختلف آخره باختلاف العوامل اختلافا لفظيا نحو جاءني زيد و
رأيت زيدا و مررت بزيد أو تقديرًا نحو جاءني موسى و رأيت موسى
ومررت بموسى

فإن قيل قد نُوقِضَ بالنداء نحو يا زيد قلنا حرف النداء قائم مقام ادعو و
اطلب و هو الفعل فلا نقض عليه و إذا فرغنا من المقدمة فلنشرع في
الأقسام الثلاثة والله الموفق والمعين

And if it is objected that the above rule is broken in the vocative
(O! zaid) , then we will reply that the vocative
particle (يا) is in place of ادعو (I call) and اطلب (I seek) and its
is a verb (therefore the rule of speech is not broken). Since we
have finished the introduction, so let us start the (discussion of)
three parts (of speech); Allah is the guide and the helper.

القسم الأول في الاسم وقد مر تعريفه وهو ينقسم إلى المعرب و المبنى
فلندكر أحكامه في بابين و خاتمة

First section is based on the description of noun and its definition
is already mentioned. Noun is divided into declinable (معرب) and
structured or indeclinable (مبنى) and we will describe its rules in
two parts and a conclusion.

الباب الأول في الاسم المعرب و فيه مقدمة و ثلاثة مقاصد و خاتمة أما
المقدمة ففيها فصول

The first part describing the **declinable noun** (معرب) contains
an introduction, three aims (مقاصد) and a conclusion (خاتمة). As
for introduction in it are chapters (فصول).

The rule of declinable or compatible noun (معرّب or متمكّن) is that the case sign of its last letter changes according to the changing of the active elements (عوامل) actually in words (لفظا) eg تقديرها and مررت بموسى and رأيت زيدا and جاءني زيد e.g. مررت بموسى and رأيت موسي and جاءني موسي.

الإعراب: ما به يختلف آخر المعرب كالضمة والفتحة والكسرة والواو والألف والياء وإعراب الاسم على ثلاثة أنواع رفع ونصب وجر

The declension (الإعراب) is that by which the last letter of the declinable (معرّب) changes like الضمة and الفتحة and الكسرة (The three case signs resembles vowel U, A and I and are called إعراب represents alphabetical case signs and are called إعراب بالحرف). Case signs (الإعراب) of noun are of 3 types رفع (nominative), نصب (accusative) and جر (genitive).

الحرف العامل: ما به رفع أو نصب أو جر ومحل الإعراب من الاسم هو الأخير مثال الكل نحو قام زيد فقام عامل وزيد معرب والضمة إعراب والدال محل الإعراب

The active element (عامل) is that due to which comes nominative case sign (رفع) or accusative case sign (نصب) or genitive case sign (جر). The place of the case sign in noun is its last letter (not the middle or ^{first} last letter) e.g. of all this is قام زيد, so قام is active element (عامل) and زيد is declinable (معرّب) and ضمة is case sign and دال is the place of case sign.

وَأَعْلَمُ أَنَّهُ لَا يُعْرَبُ فِي كَلَامِ الْعَرَبِ إِلَّا الْأِسْمُ الْمُتَمَكِّنُ وَالْفِعْلُ الْمُضَارِعُ وَسَيَجِيءُ حُكْمُهُ فِي الْقِسْمِ الثَّانِي إِنْ شَاءَ اللَّهُ تَعَالَى

And know that in Arabic language nothing is declinable but noun compatible (اسم المتمكّن) and the Aorist (الفعل المضارع) and its rule will follow in the second section (in discussion of إعراب of verbs), if Allah wills it.

فصل

في أصناف إعراب الاسم وهي تسعة أصناف
الاول أن يكون الرفع بالضمة والنصب بالفتحة والجر بالكسرة ويختص بالمفرد المنصرف الصحيح وهو عند النحاة ما لا يكون في آخره حرف علة كزيد وبالجارى مجرى الصحيح وهو ما يكون في آخره واو وياء ما قبلهما ساكن كدلو وظنى وبالجمع المكسر المنصرف كرجال تقول جاءني زيد ودلو وظنى ورجال ورأيت زيدا ودلوا وظنبيا ورجالا ومررت بزيد ودلو وظنى ورجال

The chapter in explanation of the types of declension or case sign (الإعراب) of noun and it is of nine types: The first type is that the nominative case sign (الرفع) is indicated with الضمة and accusative case sign (النصب) with الفتحة and genitive case sign (الجر) with الكسرة. It is special with المفرد المنصرف الصحيح and according to grammarians it is that noun whose last letter is not a vowel (علة حرف) like زيد and it (the above case sign pattern) is also special with الجارى مجرى الصحيح which is that word whose

The rule of declinable or compatible noun (معرّب or متمكن) is that the case sign of its last letter changes according to the changing of the active elements (عوامل) actually in words (لفظاً) eg تقديرها مَرَرْتُ بِمُوسَى and رَأَيْتُ مُوسَى and جَاءَنِي مُوسَى e.g. مَرَرْتُ بِمُوسَى and رَأَيْتُ مُوسَى and جَاءَنِي مُوسَى.

الإعراب: مَا بِهِ يَخْتَلِفُ آخِرُ الْمُعْرَبِ كَالضَّمَّةِ وَالْفَتْحَةِ وَالْكَسْرِ وَالْوَاوِ وَالْأَلِفِ وَالْيَاءِ وَإِعْرَابُ الْأِسْمِ عَلَى ثَلَاثَةِ أَنْوَاعٍ رَفْعٌ وَنَصَبٌ وَجَرٌّ

The declension (الإعراب) is that by which the last letter of the declinable (معرّب) changes like الضمة and الفتحه and الكسرة (The three case signs resembles vowel U, A and I and are called اعراب represents alphabetical case signs and are called اعراب بالحرف). Case signs (الإعراب) of noun are of 3 types رفع (nominative), نصب (accusative) and جر (genitive).

الحَرْفُ الْعَامِلُ: مَا بِهِ رَفْعٌ أَوْ نَصَبٌ أَوْ جَرٌّ وَ مَحَلُّ الإِعْرَابِ مِنَ الْأِسْمِ هُوَ الْأَخِيرُ مِثَالُ الْكَلِّ نَحْوُ قَامَ زَيْدٌ فَقَامَ عَامِلٌ وَ زَيْدٌ مُعْرَبٌ وَالضَّمَّةُ إِعْرَابٌ وَالذَّالُ مَحَلُّ الإِعْرَابِ

The **active element** (عامل) is that due to which comes nominative case sign (رفع) or accusative case sign (نصب) or genitive case sign (جر). The **place** of the case sign in noun is its last letter (not the middle or ^{first} last letter) e.g. of all this is قَامَ زَيْدٌ, so قَامَ is active element (عامل) and زيد is declinable (معرّب) and ضمة is case sign and دال is the place of case sign.

وَأَعْلَمُ أَنَّهُ لَا يُعْرَبُ فِي كَلَامِ الْعَرَبِ إِلَّا الْأِسْمُ الْمُتَمَكِّنُ وَالْفِعْلُ الْمُضَارِعُ وَسَيَجِيءُ حُكْمُهُ فِي الْقِسْمِ الثَّانِي إِنْ شَاءَ اللَّهُ تَعَالَى

And know that in Arabic language nothing is declinable but noun compatible (اسم المتمكن) and the Aorist (الفعل المضارع) and its rule will follow in the second section (in discussion of اعراب of verbs), if Allah wills it.

فصل

فِي أَصْنَافِ إِعْرَابِ الْأِسْمِ وَ هِيَ تِسْعَةٌ أَصْنَافٍ

الْأَوَّلُ أَنْ يَكُونَ الرَّفْعُ بِالضَّمَّةِ وَالنَّصَبُ بِالْفَتْحَةِ وَالْجَرُّ بِالْكَسْرِ وَ يُخْتَصَرُ بِالْمُقَرَّدِ الْمُتَصَرِّفِ الصَّحِيحِ وَ هُوَ عِنْدَ النَّحَاةِ مَا لَا يَكُونُ فِي آخِرِهِ حَرْفٌ عِلَّةٌ كَزَيْدٍ وَ بِالْجَارِىِ الْمَجْرَى الصَّحِيحِ وَ هُوَ مَا يَكُونُ فِي آخِرِهِ وَاوٌ وَيَاءٌ مَا قَبْلَهُمَا سَاكِنٌ كَدَلَوُ وَ ظَنِي وَ بِالْجَمْعِ الْمُكْسَرِ الْمُتَصَرِّفِ كَرَجَالٍ تَقُولُ جَاءَنِي زَيْدٌ وَ دَلَوُ وَ ظَنِي وَ رَجَالٌ وَ رَأَيْتُ زَيْدًا وَ دَلَوْا وَ ظَنِيًّا وَ رَجَالًا وَ مَرَرْتُ بِزَيْدٍ وَ دَلَوُ وَ ظَنِي وَ رَجَالٍ

The chapter in explanation of the types of declension or case sign (الإعراب) of noun and it is of **nine** types: **The first** type is that the nominative case sign (الرفع) is indicated with الضمة and accusative case sign (النصب) with الفتحه and genitive case sign (الجر) with الكسرة. It is special with المفرد المنصرف الصحيح and according to grammarians it is that noun whose last letter is not a vowel (علة حرف) like زيد and it (the above case sign pattern) is also special with الجارى مجرى الصحيح which is that word whose

last letter is واو or ياء and before both is a quiescent (ساكن) like دَلُوْ and ظَنِيْ and it is also special with broken variable plural (الجمع المكسر المنصرف) like رجال and You say (e.g. of the above 3) and رَأَيْتُ زَيْدًا وَ دَلُّوا وَ ظَنُّوا وَ رَجَالًا and جَاءَنِي زَيْدٌ وَ دَلُّوا وَ ظَنُّوا وَ رَجَالًا مَرَرْتُ بِزَيْدٍ وَ دَلُّوا وَ ظَنُّوا وَ رَجَالًا

الثاني: أَنْ يَكُونَ الرَّفْعُ بِالضَّمَّةِ وَالنَّصْبُ وَالْجَرُّ بِالْكَسْرِ وَ يُخْتَصُّ بِجَمْعِ الْمُؤَنَّثِ السَّالِمِ تَقُولُ هُنَّ مُسْلِمَاتٌ وَ رَأَيْتُ مُسْلِمَاتٍ وَ مَرَرْتُ بِمُسْلِمَاتٍ

The second (noun type) is that the nominative case sign (الرفع) is indicated with الضمة and accusative case sign (النصب) and genitive case sign (الجر) with الكسرة , and it is special with sound feminine plural (جمع المونث السالم), you say هُنَّ مُسْلِمَاتٌ and رَأَيْتُ مَرَرْتُ بِمُسْلِمَاتٍ and مُسْلِمَاتٍ

الثالث: أَنْ يَكُونَ الرَّفْعُ بِالضَّمَّةِ وَالنَّصْبُ وَالْجَرُّ بِالْفَتْحَةِ وَ يُخْتَصُّ بِغَيْرِ الْمُنْصَرَفِ كَعُمَرَ تَقُولُ جَاءَنِي عُمَرُ وَ رَأَيْتُ عُمَرَ وَ مَرَرْتُ بِعُمَرَ

The Third (noun type) is that the nominative case sign (الرفع) is indicated with الضمة and the accusative case sign (النصب) and the genitive case sign (الجر) with الفتحة . It is special with semivariable noun or diptote (غير المنصرف) like عمر you say مَرَرْتُ بِعُمَرَ and رَأَيْتُ عُمَرَ and جَاءَنِي عُمَرُ

Note = The variable noun (المنصرف) and the semivariable noun (معرب) are the two types of declinable noun (غير المنصرف) . The semivariable noun or a diptote (غير المنصرف) is a partially declinable noun as opposed to variable noun or a Triptote

(المنصرف) which is completely declinable. The last letter of the variable noun is conventionally declinable, therefore it accepts nunation (تنوين) and the three case signs but the semivariable noun never accepts nunation (تنوين) but accepts only nominative and accusative case signs (ie The accusative case sign also represents the genitive case sign) and must not be confused with indeclinable or structured nouns (مبنى) whose case signs do not undergo any change.

الرابع: أَنْ يَكُونَ الرَّفْعُ بِالْوَاوِ وَالنَّصْبُ بِالْأَلِفِ وَالْجَرُّ بِالْيَاءِ وَ يُخْتَصُّ بِالْأَسْمَاءِ السَّتَةِ مُكَبَّرَةٍ مُوَحَّدَةٍ مُضَافَةٍ إِلَى غَيْرِ يَاءِ الْمُتَكَلِّمِ

The Fourth (noun type) is that the nominative case sign (الرفع) is indicated with الواو and the accusative case sign (النصب) with الالف and the genitive case sign (الجر) with الياء . It is special with six noun of genus (الاسماء الستة مكبرة موحدة) when it is annexed (متكلم) to any noun except to the ياء of the first person (مضاف) .

وَهِيَ أَخُوكَ وَ أَبُوكَ وَ هُنُوكَ وَ حَمُوكَ وَ فُوكَ وَ ذُو مَالٍ تَقُولُ جَاءَنِي أَخُوكَ وَ رَأَيْتُ أَخَاكَ وَ مَرَرْتُ بِأَخِيكَ وَ كَذَا الْبَوَاقِي

ذو مال and فوك and حموك and هنوك and ابوك and اخوك and it is مَرَرْتُ بِأَخِيكَ and رَأَيْتُ أَخَاكَ and جَاءَنِي أَخُوكَ You say and similarly for the remaining.

الخامس: أَنْ يَكُونَ الرَّفْعُ بِالْأَلِفِ وَالنَّصْبُ وَالْجَرُّ بِالْيَاءِ الْمَقْتُوحِ مَا قَبْلَهَا وَ يُخْتَصُّ بِالْمُنْتَى وَ كِلَا مُضَافًا إِلَى مُضَمَّرٍ وَ اِثْنَانِ وَ اِثْنَتَانِ تَقُولُ جَاءَنِي

وَأَعْلَمْ أَنَّ نُونَ التَّنْيَةِ مكسورةٌ ابداً و نُونُ جَمْعِ السَّلَامَةِ مفتوحةٌ ابداً و كلاهما تَسْفُطَانِ عِنْدَ الإِضَافَةِ تَقُولُ جَاءَنِي غُلَامًا زَيْدٌ وَ مُسْلِمُو مِصْرَ Know that nun (نون) of dual (تنية) is always genitive (مكسورة), and نون of sound masculine plural (جمع السلامة) is always accusative (مفتوحة); and both نون are dropped during annexation جَاءَنِي مُسْلِمُو مِصْرَ and جَاءَنِي غُلَامًا زَيْدٌ you say (إضافة)

السَّابِعُ: أَنْ يَكُونَ الرَّفْعُ بِتَقْدِيرِ الضَّمَّةِ وَالنَّصْبُ بِتَقْدِيرِ الْفَتْحَةِ وَالْجَرُّ بِتَقْدِيرِ الْكَسْرَةِ وَ يُخْتَصُّ بِالْمَقْصُورِ وَ هُوَ مَا فِي آخِرِهِ أَلِفٌ مَقْصُورَةٌ كَعَصَا

The Seventh (noun type) is that the nominative case (الرفع) is indicated with hidden الضمة and accusative case (النصب) with hidden الفتحة and genitive case (الجر) with hidden الكسرة. This is specific with shortened noun (المقصور) and it is that noun whose last letter is shortened الف (مقصورة) like عصا

و بِالْمُضَافِ إِلَى يَاءِ الْمُتَكَلِّمِ غَيْرِ جَمْعِ الْمَذْكَرِ السَّالِمِ كَغُلَامِي تَقُولُ جَاءَنِي عَصَا وَ غُلَامِي وَ رَأَيْتُ عَصَا وَ غُلَامِي وَ مَرَرْتُ بِعَصَا وَ غُلَامِي (مضاف) (it is also specific with that noun) which is annexed towards ياء first person (المتكلم) except sound masculine plural like غُلَامِي you say جَاءَنِي عَصَا وَ غُلَامِي and رَأَيْتُ عَصَا وَ غُلَامِي مَرَرْتُ بِعَصَا وَ غُلَامِي

الثَّامِنُ: أَنْ يَكُونَ الرَّفْعُ بِتَقْدِيرِ الضَّمَّةِ وَالْجَرُّ بِتَقْدِيرِ الْكَسْرَةِ وَالنَّصْبُ بِالْفَتْحَةِ لَفْظًا وَ يُخْتَصُّ بِالْمَنْقُوصِ وَ هُوَ مَا فِي آخِرِهِ يَاءٌ مَا قَبْلَهَا مَكْسُورٌ كَالْقَاضِي تَقُولُ جَاءَنِي الْقَاضِي وَ رَأَيْتُ الْقَاضِي وَ مَرَرْتُ بِالْقَاضِي

الرَّجُلَانِ كِلَاهُمَا وَ إِثْنَانِ وَ إِثْنَتَانِ وَ رَأَيْتُ الرَّجُلَيْنِ كِلَيْهِمَا وَ إِثْنَيْنِ وَ إِثْنَتَيْنِ وَ مَرَرْتُ بِالرَّجُلَيْنِ كِلَيْهِمَا وَ إِثْنَيْنِ وَ إِثْنَتَيْنِ

The Fifth (noun type) is that the nominative case (الرفع) is indicated with الالف and accusative case (النصب) and genitive case (الجر) with الياء, and the letter before it is accusative (مفتوح). It is specific with dual (مثني) and كلا when annexed (مضاف) to the pronoun; and (with) اثنان and اثنان you say جَاءَنِي الرَّجُلَانِ and رَأَيْتُ الرَّجُلَيْنِ كِلَيْهِمَا وَ إِثْنَيْنِ وَ إِثْنَتَانِ وَ مَرَرْتُ بِالرَّجُلَيْنِ كِلَيْهِمَا وَ إِثْنَيْنِ وَ إِثْنَتَيْنِ

السادس: أَنْ يَكُونَ الرَّفْعُ بِالْوَاوِ الْمَضْمُومِ مَا قَبْلَهَا وَالنَّصْبُ وَالْجَرُّ بِالْيَاءِ الْمَكْسُورِ مَا قَبْلَهَا

The Sixth (noun type) is that the nominative case (الرفع) is indicated with الواو when letter before it is nominative (المضموم) and accusative case (النصب) and genitive case (الجر) is indicated with الياء when letter before them is genitive (المكسور).

وَ يُخْتَصُّ بِجَمْعِ الْمَذْكَرِ السَّالِمِ نَحْوُ مُسْلِمُونَ وَ أَوْلُو وَ عَشْرُونَ مَعَ أَخَوَاتِهَا تَقُولُ جَاءَنِي مُسْلِمُونَ وَ عَشْرُونَ وَأَوْلُو مَالٍ وَ رَأَيْتُ مُسْلِمِينَ وَ عَشْرِينَ وَ أَوْلَى مَالٍ وَ مَرَرْتُ بِمُسْلِمِينَ وَ عَشْرِينَ وَ أَوْلَى مَالٍ

It is specific with sound masculine plural (جمع المذكر السالم) e.g. جَاءَنِي مُسْلِمُونَ and عَشْرُونَ and أَوْلُو and its sisters, you say جَاءَنِي مُسْلِمُونَ and رَأَيْتُ مُسْلِمِينَ وَ عَشْرِينَ وَ أَوْلَى مَالٍ and عَشْرُونَ وَأَوْلُو مَالٍ مَرَرْتُ بِمُسْلِمِينَ وَ عَشْرِينَ

فصل

الاسمُ المُعْرَبُ عَلَى ثَوَعَيْنِ

مُنْصَرَفٌ: وَ هُوَ مَا لَيْسَ فِيهِ سَبَبَانِ أَوْ وَاحِدٌ يَقُومُ مَقَامَهُمَا مِنْ الْأَسْبَابِ التَّسْعَةِ كَزَيْدٍ وَ يُسَمَّى الْإِسْمُ الْمُتَمَكِّنُ وَ حُكْمُهُ أَنْ يَدْخُلَهُ الْحَرَكَاتُ الثَّلَاثُ مَعَ التَّنْوِينِ تَقُولُ جَاءَنِي زَيْدٌ وَ رَأَيْتُ زَيْدًا وَ مَرَرْتُ بِزَيْدٍ

The declinable noun (المعرب) is of two types; the first type the variable noun or a triptote (منصرف) is that which does not contain two causes or one cause equivalent to two from among the nine causes (of being semivariable or partially declinable noun) like زيد and the conventionally declinable noun is named as compatible noun (الاسم المتمكن) and its characteristic is that into it enters the three vowel case sign (الحركات الثلاث) along with nunation (تنوين) you say جَاءَنِي زَيْدٌ and رَأَيْتُ زَيْدًا and مَرَرْتُ بِزَيْدٍ

و **غَيْرُ مُنْصَرَفٍ:** وَ هُوَ مَا فِيهِ سَبَبَانِ أَوْ وَاحِدٌ مِنْهَا يَقُومُ مَقَامَهُمَا

And the semivariable noun or a diptote (غير منصرف) is that noun in which is present the two causes (from among the nine causes) or one cause that stands for two (i.e. equal to two causes).

و الْأَسْبَابُ التَّسْعَةُ هِيَ الْعَدْلُ وَ الْوَصْفُ وَ التَّانِيثُ وَ الْمَعْرِفَةُ وَ الْعُجْمَةُ وَ الْجَمْعُ وَ التَّرْكِيْبُ وَ الْأَلِفُ وَ الثَّوْنُ الزَّائِدَتَانِ وَ وَزْنُ الْفِعْلِ

The nine causes (out of which, if two are present, a noun is semivariable noun or a diptote) are: the deviation (العدل), the adjective (الوصف), the femininity (التانيث), the definite (المعرفة),

The Eight (noun type) is that the nominative case (الرفع) is indicated with hidden الضمة and the genitive case (الجر) with hidden الكسرة and accusative case (النصب) with mentioning الفتحة in words. This is specific with curtailed noun (المنقوص) whose last letter is ياء and letter before it is مكسور like القاضي you say مَرَرْتُ بِالْقَاضِي and رَأَيْتُ الْقَاضِي and جَاءَنِي الْقَاضِي

التَّاسِعُ: أَنْ يَكُونَ الرَّفْعُ بِتَقْدِيرِ الْوَاوِ وَ النَّصْبُ وَ الْجَرُّ بِالْيَاءِ لَفْظًا وَ يُخْتَصُّ بِجَمْعِ الْمَذَكَّرِ السَّالِمِ مُضَافًا إِلَى يَاءِ الْمُتَكَلِّمِ

The Ninth (noun type) is that the nominative case (الرفع) is indicated with hidden الواو and accusative case (النصب) and genitive case (الجر) with الياء in words. It is specific with sound masculine plural (جمع المذكر السالم) when it is annexed (مضاف) to (المتكلم) of first person

تَقُولُ جَاءَنِي مُسْلِمِي تَقْدِيرُهُ مُسْلِمُوِي اجْتَمَعَتِ الْوَاوُ وَالْيَاءُ وَالْأُولَى مِنْهُمَا سَاكِنَةٌ فَقُلِبَتِ الْوَاوُ يَاءً وَ أُدْغِمَتِ الْيَاءُ فِي الْيَاءِ وَ أُبْدِلَتِ الضَّمَّةُ بِالْكَسْرَةِ لِمُنَاسَبَةِ الْيَاءِ فَصَارَ مُسْلِمِي وَ رَأَيْتُ مُسْلِمِي وَ مَرَرْتُ بِمُسْلِمِي 'you say' it was originally مُسْلِمُوِي and (dropping of nur has) brought the الواو and الياء adjacent to each other and the first among both of them i.e. الواو is quiescent (ساكن) therefore and الياء gets assimilated with الياء and الياء is converted to الكسرة taking into account its resemblance with الياء so it becomes مُسْلِمِي and رَأَيْتُ مُسْلِمِي and مَرَرْتُ بِمُسْلِمِي

The foreign word (العجمة), the plural (الجمع), the compound (التركيب), additional alif and nun (الالف والنون الزائدتان) and measure of the verb (وزن الفعل).

وَحُكْمُهُ أَنْ لَا يَدْخُلُهُ الْكُسْرَةُ وَالتَّنْوِينُ وَ يَكُونُ فِي مَوْضِعِ الْجَرِّ مَقْنُوحًا أَبَدًا
تَقُولُ جَاءَنِي أَحْمَدُ وَ رَأَيْتُ أَحْمَدَ وَ مَرَرْتُ بِأَحْمَدَ

And its characteristic is that genitive (الكسرة) and nunnation (التنوين) do not enter upon it and in place of the genitive (الجر) comes always the accusative (فتح) ; you say رَأَيْتُ and جَاءَنِي أَحْمَدُ and مَرَرْتُ بِأَحْمَدَ and أَحْمَدَ

أَمَّا الْعَدْلُ: فَهُوَ تَغْيِيرُ اللَّفْظِ مِنْ صِيغَتِهِ الْأَصْلِيَّةِ إِلَى صِيغَةٍ أُخْرَى تَحْقِيقًا أَوْ تَقْدِيرًا وَلَا يَجْتَمِعُ مَعَ وَزْنِ الْفِعْلِ أَصْلًا وَ يَجْتَمِعُ مَعَ الْعِلْمِيَّةِ كَعُمَرُ وَ زُفَرُ وَ مَعَ الْوَصْفِ كَثَلَاتُ وَ مَثَلَتُ وَ آخَرُ وَ جُمَعَ

As for the deviation (العدل), it is a modification of a word from its original form (صيغة) to some other form, actually (تحقيقًا) or indirectly (تقديرًا). And it (العدل) never gathers with measure of the verb (وزن الفعل) originally but gathers with proper noun (العلم) like عمر and زفر and gathers with the adjective (الوصف) like جمع and آخر and مثلث and ثلاث

أَمَّا الْوَصْفُ: فَلَا يَجْتَمِعُ مَعَ الْعِلْمِيَّةِ أَصْلًا وَ شَرْطُهُ أَنْ يَكُونَ وَصْفًا فِي أَصْلِ الْوَضْعِ فَأَسْوَدُ وَ أَرْقَمُ غَيْرُ مُنْصَرَفٍ وَ إِنْ صَارَا اسْمَيْنِ لِلْحَيَّةِ لِأَصَالَتِهِمَا فِي الْوَصْفِيَّةِ وَ أَرْبَعٌ فِي مَرَرْتُ بِنِسْوَةِ أَرْبَعٍ مُنْصَرَفٌ مَعَ أَنَّهُ صِفَةٌ وَ وَزْنُ الْفِعْلِ لِعَدَمِ الْإِصَالَةِ فِي الْوَصْفِيَّةِ

As for the adjective (الوصف), it does not gather originally with the proper noun and its condition is that in actual intention, it was used for adjective (not noun); so اسود and ارقم is semivariable noun or a diptote (غير منصرف) though they became to be used for names of snake but both of them originally were used for adjective (الوصفية). And مَرَرْتُ بِنِسْوَةِ أَرْبَعٍ in اربع is variable noun or a triptote (منصرف) though it is adjective (صفة) and is upon the measure of verb (وزن الفعل) as it lacks the actual intention to be used for adjective (i.e here اربع is a temporary adjective and not a permanent adjective, therefore it is a variable noun).

أَمَّا الثَّانِيثُ: بِالتَّاءِ فَشَرْطُهُ أَنْ يَكُونَ عَلَمًا كَطَلْحَةٍ وَ كَذَلِكَ الْمَعْنَوِيُّ ثُمَّ الْمَعْنَوِيُّ إِنْ كَانَ ثَلَاثِيًّا سَاكِنَ الْأَوْسَطِ غَيْرِ أَعْجَمِيٍّ يَجُوزُ صَرْفُهُ وَ تَرْكُهُ لِأَجْلِ الْخِفَةِ وَ وُجُودِ السَّبَبَيْنِ كَهَنْدٍ وَ الْآ يَجِبُ مَنْعُهُ كَزَيْنَبَ وَ سَقَرَ وَ مَاهَ وَ جُورَ

As for the femininity with تاء (الثانيث بالتاء) its condition is to be a proper noun (علم) like طلحة and like that for implied (الْمَعْنَوِيُّ) feminine proper noun. So if feminine implied proper noun is three lettered word and the middle letter is quiescent (ساكن) and is Arabic then it is allowed to consider it as variable noun (غير منصرف) or semivariable noun (منصرف) because of being light in speech (الخفة) and because of presence of two reasons like هند (proper noun and feminine) ; otherwise (if noun is more than three lettered word or if second letter is not quiescent) it is obligatory to consider it as semivariable noun (غير منصرف) like جور and ماه and سقر and زينب .

(as it is not a proper noun and نوح is variable noun (منصرف)
(ساكن) because the middle letter is quiescent (منصرف)

أَمَّا الْجَمْعُ: فَشَرْطُهُ أَنْ يَكُونَ عَلَى صِبْغَةٍ مُنْتَهَى الْجُمُوعِ وَهُوَ أَنْ يَكُونَ بَعْدَ
الْفِ الْجَمْعُ حَرْفَانِ كَمَسَاجِدَ أَوْ حَرْفٌ مُشَدَّدٌ مِثْلَ دَوَابٍّ أَوْ ثَلَاثَةُ أَحْرَفٍ
أَوْسَطُهَا سَاكِنٌ غَيْرُ قَابِلٍ لِلْهَاءِ كَمَصَابِيحٍ فَصَيَاقِلَةٍ وَفَرَاذِنَةٍ مُنْصَرَفٌ
لِقَبُولِهِمَا الْهَاءَ وَهُوَ أَيْضًا قَائِمٌ مَقَامَ السَّبَبَيْنِ الْجَمْعِيَّةِ وَلِزُومِهَا وَإِمْتِنَاعُ أَنْ
يُجْمَعَ مَرَّةً أُخْرَى جَمْعَ التَّكْسِيرِ فَكَأَنَّهُ جُمِعَ مَرَّتَيْنِ.

As for the plural (الجمع), it must be upon the form (صيغة) of
ultimate plural (منتهى الجموع ; i.e. there is no possibility of making
further plural from it) and must have two letters after alif (الف)
of plural, like مساجد or a strengthened particle (مشدد) like دواب
or after alif (الف) are three letters the middle of which is
quiescent (ساكن) and not accepting هاء (i.e. هاء) like مصابيح ;
therefore صياقلة and فرازنة are variable noun as both accept هاء.
And it (the ultimate plural) is also equivalent to two reasons of
being a semivariable noun (غير منصرف). One is the plurality and
its inevitability (to be a plural) and (second) the prohibition to
derive a broken plural from it once more, as if the plural is
derived twice (from it).

أَمَّا التَّرْكِيْبُ: فَشَرْطُهُ أَنْ يَكُونَ عَلَمًا بِلاِ إِضَافَةٍ وَلَا إِسْنَادٍ كَبِعَلْبِكَ فَعَبْدُ اللَّهِ
مُنْصَرَفٌ وَ مَعْدٍ يَكْرِبُ غَيْرُ مُنْصَرَفٍ وَ شَابَ قَرْنَاهَا مَبْنِيٌّ

As for the compound (التركيب) its condition is that it must be a
proper noun (علم) without annexation (اضافة) and grammatical

وَالثَّانِيْتُ بِالْأَلِفِ الْمَقْصُورَةِ كَحُبْلِي وَالْمَمْدُودَةِ كَحَمْرَاءَ مُمْتَنِعٌ صَرْفُهُمَا الْبَيَّةُ
لِأَنَّ الْأَلِفَ قَائِمٌ مَقَامَ السَّبَبَيْنِ الثَّانِيَّتِ وَ لِزُومِهَا

The feminine noun which is indicated with shortened alif (الف)
like حمراء (الف الممدودة) and extended alif (الف) like حبلي (المقصورة)
definitely a semivariable noun or a diptote because the alif (الثانِيَّتِ)
(الف) is equal to two causes of being semivariable noun, one is its
femininity and second its inevitable association with the feminine
noun (ie both alif are a part of feminine noun and are essentially
associated with it, therefore they alone represent two causes of
being a semivariable noun or a diptote)

أَمَّا الْمَعْرِفَةُ: فَلَا يُعْتَبَرُ فِي مَنَعِ الصَّرْفِ مِنْهَا إِلَّا الْعِلْمِيَّةُ وَ تَجْتَمِعُ مَعَ غَيْرِ
الْوَصْفِ

As for the definite (المعرفة), it is not considered as being a
semivariable noun (غير منصرف) except if it is a proper noun
(علم) and gathers with any other causes besides the adjective (as
noun represents a definite being)

أَمَّا الْعُجْمَةُ: فَشَرْطُهَا أَنْ تَكُونَ عَلَمًا فِي الْعُجْمَةِ وَ زَائِدَةٌ عَلَى ثَلَاثَةِ أَحْرَفٍ
كَإِبْرَاهِيمَ أَوْ ثَلَاثِيًّا مُتَحَرِّكٍ الْأَوْسَطِ كَشَتْرَ فَلْجَامٍ مُنْصَرَفٌ لِعَدَمِ الْعِلْمِيَّةِ وَ
لِزُومِ مُنْصَرَفٍ لِسُكُونِ الْأَوْسَطِ.

As for the foreign word (العجمة), its condition is that it must be a
proper noun (علم) in other language and must be more than three
letters like إبراهيم or three lettered word with the middle being
active (متحرك) like شتر , therefore لجام is a variable noun

(منصرف) like عبد الله so بعلبك (اسناد) reference and شاب قرناها (غير منصرف) and معديكرب is semivariable noun (which became the name of a woman with two white hair) is structured or indeclinable noun (and not semivariable noun because its composition has a grammatical reference).

أما الألف والنون الزائدتان: إن كانتا في اسم فشرطه أن يكون علماً كعمران و عثمان فسعدان اسم نبت منصرف لعدم العلمية و إن كانتا في صفة فشرطه أن لا يكون مؤنثه على فعلاية كسكران فنذمان منصرف لوجود نذمانية.

As for Additional Alif and nun (الالف والنون الزائدتان), if both are letters of a noun, then its condition is that it must be a proper noun like عمران and عثمان. For the same reason سعدان is name of a grass which is a variable noun (منصرف) as it is not a proper noun. And if both occur in an adjective (صفة) then its condition is that its feminine must not come on the measure of فعلاية like سكران ; therefore نذمان is a variable noun (منصرف) for the presence of نذمانية (on the measure of فعلاية).

أما وزن الفعل: فشرطه أن يختص بالفعل ولا يوجد في الاسم إلا منقولا عن الفعل كشمّر و ضرب وإن لم يختص به فيجب أن يكون في أوله إحدى حروف المضارعة ولا يدخله الهاء كأحمد و يشكر و تغلب و نرجس فيعمل منصرف لقبولها الهاء كقولهم ناقة يعمل.

As for Measure of verb (وزن الفعل) its condition is that it is specific with verb and not found in noun but only after being derived from verb like ضرب and شمر . And if it is not specifically

derived from verb then it is necessary that in the beginning is one of the sign of Aorist (ا ي ت ن ie ; المضارعة) and must not enter upon it الهاء like احمد and يشكر and تغلب and نرجس.

For the same reason يعمل is variable (منصرف) as it accepts الهاء as they say ناقة يعمل.

و اعلم أن كل ما شرط فيه العلمية و هو المؤنث بالتاء والمعنوي والعجمة والتركيب والاسم الذي فيه الألف والنون الزائدتان او لم يشترط فيه ذلك و اجتمع مع سبب واحد فقط و هو العلم المعدول و وزن الفعل إذا بكر صرف.

Know that among the (nine) causes (of being منصرف) in which it is essential to be a proper noun (علمية) are feminine noun with تاء (المؤنث بالتاء), femininity implied (المؤنث المعنوي), the foreign word (العجمة), the compound (التركيب) and the noun with additional alif and nun (الالف والنون الزائدتان). Or among the causes in which being a proper noun is not a condition but gathers it (proper noun) only as one of the cause (of being semivariable) are deviation (العلم المعدول) and measure of verb (وزن الفعل). When they (both the types) are made indefinite, they become variable noun (منصرف)

أما في القسم الأول فلبقاء الاسم بلا سبب و أما في الثاني فلبقائه على سبب واحد تقول جاءني طلحة و طلحة آخر و قام عمر و عمر آخر و ضرب أحمد و أحمد آخر

As for the first type (in which the proper noun (علمية) is an essential condition, when the semivariable noun is made indefinite) there remains only the noun without the essential

cause (therefore it becomes variable, منصرف). As for the second type (in which being proper noun is not an essential condition, when it is made indefinite) there remains only one cause (therefore it becomes variable منصرف) , you say جَاءَنِي طَلْحَةُ (invariable noun) and قَامَ عُمَرُ (variable noun) and جَاءَنِي طَلْحَةُ آخَرُ (invariable noun) and قَامَ عُمَرُ آخَرُ (variable noun) and ضَرَبَ أَحْمَدُ (invariable noun) and ضَرَبَ أَحْمَدُ آخَرُ (variable noun)

وَكُلُّ مَا لَا يَنْصَرِفُ إِذَا أُضِيفَ أَوْ دَخَلَ اللَّامُ فَدَخَلَ الْكَسْرَةُ نَحْوُ مَرَرْتُ بِأَحْمَدَ وَبِالْأَحْمَدِ

All the semivariable noun (غير منصرف) when it is annexed to some other noun or the definite article (اللام) is added to it, then genitive (الكسرة) will enter upon it e.g. مَرَرْتُ بِأَحْمَدِكُمْ and مَرَرْتُ بِالْأَحْمَدِ

الْمَقْصِدُ الْأَوَّلُ فِي الْمَرْفُوعَاتِ

الْأَسْمَاءُ الْمَرْفُوعَاتُ ثَمَانِيَةٌ أَقْسَامُ الْفَاعِلُ وَ مَفْعُولُ مَا لَمْ يُسَمَّ فَاعِلُهُ وَالْمُبْتَدَأُ وَالْخَبَرُ وَ خَبَرُ إِنَّ وَ أَخَوَاتِهَا وَ إِسْمُ كَانَ وَ أَخَوَاتِهَا وَ إِسْمُ مَا وَ لَا الْمَشْبَهَتَيْنِ بَلِيسَ وَ خَبَرُ لَا الَّتِي لِنَفْيِ الْجِنْسِ

The first aim in discussion of nominative nouns

The nouns with nominative case sign (الاسماء المرفوعة) are of **eight types**: The agent (الفاعل) , the object whose agent is not known (مفعول ما لم يسم فاعله) , the primate (المبتداء) , the predicate (الخبر) , predicate of إِنَّ and its sisters (خبر إِنَّ و أخواتها) , noun of كَانَ and its sisters (اسم كَانَ و أخواتها) , noun of مَا and لَا resembling with بَلِيسَ (اسم مَا و لَا المشبهتين ببليس) and predicate of لَا of generic negation (خبر لَا الَّتِي لِنَفْيِ الْجِنْسِ)

فَصْلٌ

الْفَاعِلُ: كُلُّ إِسْمٍ قَبْلَهُ فِعْلٌ أَوْ صِفَةٌ أَسْنَدَ إِلَيْهِ عَلَى مَعْنَى أَنَّهُ قَامَ بِهِ لَا وَقَعَ عَلَيْهِ نَحْوُ قَامَ زَيْدٌ وَ زَيْدٌ ضَارِبٌ أَبُوهُ عَمْرًا وَمَا ضَرَبَ زَيْدٌ عَمْرًا

The Agent (الفاعل) is all that noun (اسم) before which is a verb (فعل) or adjective (صفة) ie all that which acts like verb eg active participle noun (اسم الفاعل) , passive participle noun (اسم المفعول) , comparative noun (اسم التفضيل) , the verbal noun (المصدر) and similar quality ie (الصفة المشبهة) that is syntactically (grammatically) related and stands upon the meaning of action

cause (therefore it becomes variable, منصرف). As for the second type (in which being proper noun is not an essential condition, when it is made indefinite) there remains only one cause (therefore it becomes variable منصرف), you say جَاءَنِي طَلْحَةُ (invariable noun) and قَامَ عُمَرُ (variable noun) and ضَرَبَ أَحْمَدُ (invariable noun) and ضَرَبَ أَحْمَدُ آخَرَ (variable noun) (invariable noun) and ضَرَبَ أَحْمَدُ آخَرَ (variable noun)

وَكُلُّ مَا لَا يَنْصَرِفُ إِذَا أُضِيفَ أَوْ دَخَلَ اللَّامُ فَدَخَلَهُ الْكَسْرَةُ نَحْوُ مَرَرْتُ بِأَحْمَدَ

the semivariable noun (غير منصرف) when it is annexed to some other noun or the definite article (اللام) is added to then genitive (الكسرة) will enter upon it e.g. مَرَرْتُ بِأَحْمَدِكُمْ and مَرَرْتُ بِالْأَحْمَدِ

الْمَقْصَدُ الْأَوَّلُ فِي الْمَرْفُوعَاتِ

الْأَسْمَاءُ الْمَرْفُوعَاتُ ثَمَانِيَةٌ أَقْسَامُ الْفَاعِلِ وَ مَفْعُولُ مَا لَمْ يُسَمَّ فَاعِلُهُ وَالْمُبْتَدَأُ وَالْخَبَرُ وَ خَبَرُ إِنَّ وَ أَخَوَاتِهَا وَ إِسْمُ كَانَ وَ أَخَوَاتِهَا وَ إِسْمُ مَا وَ لَا الْمَشَبَّهَتَيْنِ بَلَيْسَ وَ خَبَرُ لَا الَّتِي لِنَفْيِ الْجِنْسِ

The first aim in discussion of nominative nouns

The nouns with nominative case sign (الاسماء المرفوعة) are of **eight types**: The agent (الفاعل), the object whose agent is not known (مفعول ما لم يسم فاعله), the primate (المبتداء), the predicate (الخبر), predicate of إِنَّ and its sisters (خبر إِنَّ و أخواتها), noun of كَانَ and its sisters (اسم كَانَ و أخواتها), noun of مَا and لَا resembling with بَلَيْسَ (اسم مَا و لَا المشبهتين بَلَيْسَ) and predicate of لَا of generic negation (خبر لَا الَّتِي لِنَفْيِ الْجِنْسِ)

فَصْلٌ

الْفَاعِلُ: كُلُّ إِسْمٍ قَبْلَهُ فِعْلٌ أَوْ صِفَةٌ أَسْنَدَ إِلَيْهِ عَلَى مَعْنَى أَنَّهُ قَامَ بِهِ لَا وَقَعَ عَلَيْهِ نَحْوُ قَامَ زَيْدٌ وَ زَيْدٌ ضَارِبٌ أَبُوهُ عَمْرًا وَمَا ضَرَبَ زَيْدٌ عَمْرًا
The Agent (الفاعل) is all that noun (اسم) before which is a verb (فعل) or adjective (صفة) ie all that which acts like verb eg active participle noun (اسم الفاعل), passive participle noun (اسم المفعول), comparative noun (اسم التفضيل), the verbal noun (المصدر) and similar quality ie الصفة المشبهة that is syntactically (grammatically) related and stands upon the meaning of action

done by it (i.e. it indicates that the action is done by it) and that action is not done upon it e.g. **زَيْدٌ ضَارِبٌ أَبُوهُ عَمْرًا** and **قَامَ زَيْدٌ** and **مَا ضَرَبَ زَيْدٌ عَمْرًا**

وَكُلُّ فِعْلٍ لَا بُدَّ لَهُ مِنْ فَاعِلٍ مَرْفُوعٍ مُظْهَرٍ كَذَهَبَ زَيْدٌ أَوْ مُضْمَرٍ بَارِزٍ كَضَرَبْتُ زَيْدًا أَوْ مُسْتَتِرٍ كَزَيْدٌ ذَهَبَ

And for every verb is necessary an evident agent in nominative case (فاعل مرفوع مظهر) like **ذَهَبَ زَيْدٌ** or (for every verb is essential) an evident pronoun agent (مضمر بارز) like **ضَرَبْتُ زَيْدًا** or (for every verb is essential) a hidden pronoun agent (مستتر) like **زَيْدٌ ذَهَبَ** (مضمر)

وَإِنْ كَانَ الْفِعْلُ مُتَعَدِّيًا كَانَ لَهُ مَفْعُولٌ بِهِ أَيْضًا نَحْوُ ضَرَبَ زَيْدٌ عَمْرًا وَ إِنْ كَانَ الْفَاعِلُ مُظْهَرًا وَحَدَّ الْفِعْلُ أَبَدًا نَحْوُ ضَرَبَ زَيْدٌ وَ ضَرَبَ الزَّيْدَانِ وَ ضَرَبَ الزَّيْدُونَ وَ إِنْ كَانَ مُضْمَرًا وَحَدَّ لِلوَاحِدِ نَحْوُ زَيْدٌ ضَرَبَ وَ بُنِيَ لِلْمُتَنِيِّ نَحْوُ الزَّيْدَانِ ضَرَبَا وَ جُمِعَ لِلْجَمْعِ نَحْوُ الزَّيْدُونَ ضَرَبُوا

And if the verb is transitive (متعدي) it will have an object (مفعول به) also eg **ضَرَبَ زَيْدٌ عَمْرًا**. And if the agent is noun evident (فاعل) , the verb will always be rendered singular (even for dual or plural), eg **ضَرَبَ الزَّيْدُونَ** and **ضَرَبَ الزَّيْدَانِ** and **ضَرَبَ زَيْدٌ**. And if agent (فاعل) is a pronoun (مضمر) , then verb for singular agent (فاعل) will be singular eg **زَيْدٌ ضَرَبَ** and for two agents (فاعلان) it will be dual eg **الزَّيْدَانِ ضَرَبَا** and for plural agents (فاعل جمع) verb will also be plural eg **الزَّيْدُونَ ضَرَبُوا**

وَ إِنْ كَانَ الْفَاعِلُ مُؤَنَّثًا حَقِيقِيًّا وَ هُوَ مَا يَبْزَاهُ ذَكَرٌ مِنَ الْحَيَوَانِ أَتَتْ الْفِعْلُ أَبَدًا إِنْ لَمْ تَقْصِلْ بَيْنَ الْفِعْلِ وَالْفَاعِلِ نَحْوُ قَامَتْ هِنْدٌ وَ إِنْ فَصَلْتَ فَلَكَ الْخِيَارُ فِي التَّذْكِيرِ وَالتَّأْنِيثِ نَحْوُ ضَرَبَ الْيَوْمَ هِنْدٌ وَ إِنْ شَبَّتَ قُلْتَ ضَرَبْتَ الْيَوْمَ هِنْدٌ

If agent (فاعل) is real feminine (مؤنثا حقيقيا) and it is that feminine agent which has a male counterpart of its kind, then the verb will always be feminine if there is no gap between the verb and the agent e.g. **قَامَتْ هِنْدٌ**. And if you separate (verb and agent) then it is your choice to bring masculine verb or feminine verb (ie both are allowed) e.g. **ضَرَبَ الْيَوْمَ هِنْدٌ** or if you wish you say **ضَرَبْتَ الْيَوْمَ هِنْدٌ**

وَ كَذَلِكَ فِي الْمَوْئِدِ الْغَيْرِ الْحَقِيقِيِّ نَحْوُ طَلَعَتِ الشَّمْسُ وَ إِنْ شَبَّتَ قُلْتَ طَلَعَ الشَّمْسُ. هَذَا إِذَا كَانَ الْفِعْلُ مُسْنَدًا إِلَى الْمُظْهَرِ وَ إِنْ كَانَ مُسْنَدًا إِلَى الْمُضْمَرِ أَتَتْ أَبَدًا نَحْوُ الشَّمْسُ طَلَعَتْ

And like that for feminine non real (مؤنث غير حقيقي) both masculine or feminine verb is allowed e.g. **طَلَعَتِ الشَّمْسُ** and if you wish you can say **طَلَعَ الشَّمْسُ** but this is when the verb is attributed to (مسند الي) evident agent (فاعل المظهر) and if it is attributed to pronoun then always the verb will be brought feminine eg **الشَّمْسُ طَلَعَتْ**

وَ جَمْعُ التَّكْسِيرِ كَالْمَوْئِدِ الْغَيْرِ الْحَقِيقِيِّ تَقُولُ قَامَ الرَّجَالُ وَ إِنْ شَبَّتَ قُلْتَ قَامَتِ الرَّجَالُ وَ الرَّجَالُ قَامَتْ وَ يَجُوزُ فِيهِ الرَّجَالُ قَامُوا

done by it (i.e. it indicates that the action is done by it) and that action is not done upon it e.g. **زَيْدٌ ضَارِبٌ أَبُوهُ عَمْرًا** and **قَامَ زَيْدٌ** and **مَا ضَرَبَ زَيْدٌ عَمْرًا**

وَكُلُّ فِعْلٍ لَا بُدَّ لَهُ مِنْ فَاعِلٍ مَرْفُوعٍ مُظْهَرٍ كَذَهَبَ زَيْدٌ أَوْ مُضَمَّرٍ بَارِزٍ كَضَرَبْتُ زَيْدًا أَوْ مُسْتَتِرٍ كَزَيْدٌ ذَهَبَ

And for every verb is necessary an evident agent in nominative case (فاعل مرفوع مظهر) like **ذَهَبَ زَيْدٌ** or (for every verb is essential) an evident pronoun agent (مضمر بارز) like **ضَرَبْتُ زَيْدًا** or (for every verb is essential) a hidden pronoun agent (مستتر) like **زَيْدٌ ذَهَبَ** (مضمر)

وَإِنْ كَانَ الْفِعْلُ مُتَعَدِّيًّا كَانَ لَهُ مَفْعُولٌ بِهِ أَيْضًا نَحْوُ ضَرَبَ زَيْدٌ عَمْرًا وَ إِنْ كَانَ الْفَاعِلُ مُظْهَرًا وَحَدَّ الْفِعْلُ أَبَدًا نَحْوُ ضَرَبَ زَيْدٌ وَ ضَرَبَ الزَّيْدَانِ وَ ضَرَبَ الزَّيْدُونَ وَ إِنْ كَانَ مُضَمَّرًا وَحَدَّ لِلوَاحِدِ نَحْوُ زَيْدٌ ضَرَبَ وَ بُتِيَ لِلْمُتَنَّى نَحْوُ الزَّيْدَانِ ضَرَبَا وَ جُمِعَ لِلْجَمْعِ نَحْوُ الزَّيْدُونَ ضَرَبُوا

And if the verb is transitive (متعدي) it will have an object (مفعول به) also eg **ضَرَبَ زَيْدٌ عَمْرًا**. And if the agent is noun evident (فاعل مظهر), the verb will always be rendered singular (even for dual or plural), eg **ضَرَبَ الزَّيْدَانِ** and **ضَرَبَ زَيْدٌ**. And if agent (فاعل) is a pronoun (مضمر), then verb for singular agent (فاعل) will be singular eg **زَيْدٌ ضَرَبَ** and for two agents (فاعلان) it will be dual eg **الزَّيْدَانِ ضَرَبَا** and for plural agents (فاعل جمع) verb will also be plural eg **الزَّيْدُونَ ضَرَبُوا**

وَ إِنْ كَانَ الْفَاعِلُ مُؤَنَّثًا حَقِيقِيًّا وَ هُوَ مَا يَبْزَاهُ ذَكَرٌ مِنَ الْحَيَوَانِ أَتَتْ الْفِعْلُ أَبَدًا إِنْ لَمْ تَفْصِلْ بَيْنَ الْفِعْلِ وَالْفَاعِلِ نَحْوُ قَامَتْ هِنْدٌ وَ إِنْ فَصَلْتَ فَلَكَ الْخِيَارُ فِي التَّذْكِيرِ وَالتَّأْنِيثِ نَحْوُ ضَرَبَ الْيَوْمَ هِنْدٌ وَ إِنْ شِئْتَ قُلْتَ ضَرَبْتَ الْيَوْمَ هِنْدٌ

If agent (فاعل) is real feminine (مؤنثا حقيقيا) and it is that feminine agent which has a male counterpart of its kind, then the verb will always be feminine if there is no gap between the verb and the agent e.g. **قَامَتْ هِنْدٌ**. And if you separate (verb and agent) then it is your choice to bring masculine verb or feminine verb (ie both are allowed) e.g. **ضَرَبْتَ الْيَوْمَ هِنْدٌ** or if you wish you say **ضَرَبْتَ الْيَوْمَ هِنْدٌ**

وَ كَذَلِكَ فِي الْمَوْثَّ الْغَيْرِ الْحَقِيقِيِّ نَحْوُ طَلَعَتِ الشَّمْسُ وَ إِنْ شِئْتَ قُلْتَ طَلَعَ الشَّمْسُ. هَذَا إِذَا كَانَ الْفِعْلُ مُسْنَدًا إِلَى الْمُظْهَرِ وَ إِنْ كَانَ مُسْنَدًا إِلَى الْمُضَمَّرِ أَتَتْ أَبَدًا نَحْوُ الشَّمْسُ طَلَعَتْ

And like that for feminine non real (مؤنث غير حقيقي) both masculine or feminine verb is allowed e.g. **طَلَعَتِ الشَّمْسُ** and if you wish you can say **طَلَعَ الشَّمْسُ** but this is when the verb is attributed to (مسند الي) evident agent (فاعل المظهر) and if it is attributed to pronoun then always the verb will be brought feminine eg **الشَّمْسُ طَلَعَتْ**

وَ جَمْعُ التَّكْسِيرِ كَالْمَوْثَّ الْغَيْرِ الْحَقِيقِيِّ تَقُولُ قَامَ الرِّجَالُ وَ إِنْ شِئْتَ قُلْتَ قَامَتِ الرِّجَالُ وَ الرِّجَالُ قَامَتْ وَ يَجُوزُ فِيهِ الرِّجَالُ قَامُوا

And broken plural is like feminine non real (مؤنث غير حقيقي), you say الرِّجَالُ قَامَتْ or if you wish you say قَامَتِ الرِّجَالُ and also is allowed الرِّجَالُ قَامُوا

وَيَجِبُ تَقْدِيمُ الْفَاعِلِ عَلَى الْمَفْعُولِ إِذَا كَانَا مَقْصُورَيْنِ وَ خِفَتِ اللَّبْسَ نَحْوُ ضَرْبَ مُوسَى عِيسَى وَ يَجُوزُ تَقْدِيمُ الْمَفْعُولِ عَلَى الْفَاعِلِ إِنْ لَمْ تَخَفِ اللَّبْسَ نَحْوُ أَكَلَ الْكُمَثْرَى يَحْيَى وَ ضَرْبَ عَمْرًا زَيْدًا

And it is necessary that agent (فاعل) must come before object (مفعول به) if both are shortened nouns (مقصورين) as there is a fear (possibility) of confusion. e.g. ضَرْبَ مُوسَى عِيسَى and precedence (تقديم) of object (مفعول) is allowed, if there is no fear of confusion with agent (فاعل) e.g. أَكَلَ الْكُمَثْرَى يَحْيَى ' and ضَرْبَ عَمْرًا زَيْدًا

وَ يَجُوزُ حَذْفُ الْفِعْلِ حَيْثُ كَانَتْ قَرِينَةً نَحْوُ زَيْدًا فِي جَوَابِ مَنْ قَالَ مَنْ ضَرْبَ، وَ كَذَا يَجُوزُ حَذْفُ الْفِعْلِ وَالْفَاعِلِ مَعًا كَنَعَمْ فِي جَوَابِ مَنْ قَالَ أ قَامَ زَيْدًا وَ قَدْ يُحذفُ الْفَاعِلُ وَ يُقَامُ الْمَفْعُولُ مَقَامَهُ إِذَا كَانَ الْفِعْلُ مَجْهُولًا نَحْوُ ضَرْبَ زَيْدًا وَ هُوَ الْقِسْمُ الثَّانِي مِنَ الْمَرْفُوعَاتِ

And the elimination of verb (حذف الفعل) is allowed if the situation permits e.g. one says in reply زَيْدًا to the question مَنْ ضَرْبَ and like that omission of both verb & agent together is allowed when it is said in reply نعم to the one who asked زَيْدًا. And indeed agent (فاعل) is omitted and object (مفعول به) is placed in its position in passive verb (فعل مجهول) i.e. verb whose agent is unknown) e.g. ضَرْبَ زَيْدًا & it is the second type among the nominative nouns (مرفوعات).

فصل

إِذَا تَنَازَعَ الْفِعْلَانِ فِي إِسْمٍ ظَاهِرٍ بَعْدَهُمَا أَى أَرَادَ كُلُّ وَاحِدٍ مِّنَ الْفِعْلَيْنِ أَنْ يَعْمَلَ فِي ذَلِكَ الْإِسْمِ فَهَذَا إِنَّمَا يَكُونُ عَلَى أَرْبَعَةِ أَقْسَامٍ

If there is **competition** of two verbs (تنازع الفعلان) in acting upon noun evident (اسم ظاهر) which is mentioned after them (the two verb); i.e. each of the two verbs intend to influence or act upon that evident noun (اسم ظاهر), so this occurs only in (below mentioned) four types of situations.

الأول: أَنْ يَتَنَازَعََا فِي الْفَاعِلِيَّةِ فَقَطْ نَحْوُ ضَرْبَنِي وَ أَكْرَمَنِي زَيْدًا.

الثاني: أَنْ يَتَنَازَعََا فِي الْمَفْعُولِيَّةِ فَقَطْ نَحْوُ ضَرْبْتُ وَ أَكْرَمْتُ زَيْدًا.

The **first** (situation) is that both verbs compete (demand) for an agent (فاعل) only e.g. ضَرْبَنِي وَ أَكْرَمَنِي زَيْدًا

The **second** (situation) is that both verbs compete (demand) for an object (مفعول) only eg ضَرْبْتُ وَ أَكْرَمْتُ زَيْدًا

الثالث: أَنْ يَتَنَازَعََا فِي الْفَاعِلِيَّةِ وَالْمَفْعُولِيَّةِ وَ يَقْتَضِي الْأَوَّلُ الْفَاعِلَ وَ الثَّانِي الْمَفْعُولَ نَحْوُ ضَرْبَنِي وَ أَكْرَمْتُ زَيْدًا

الرابع: عَكْسُهُ نَحْوُ ضَرْبْتُ وَ أَكْرَمَنِي زَيْدًا

The **third** (situation) is that both verbs compete for an agent and an object; the first verb demands an agent (فاعل) and the second verb an object (مفعول) e.g. ضَرْبَنِي وَ أَكْرَمْتُ زَيْدًا .

The **fourth** (situation) is opposite (the first verb demands an object and the second an agent) eg ضَرَبْتُ وَ أَكْرَمَنِي زَيْدٌ

وَأَعْلَمُ أَنَّ فِي جَمِيعِ هَذِهِ الْأَقْسَامِ يَجُوزُ إِعْمَالُ الْفِعْلِ الْأَوَّلِ وَ إِعْمَالُ الْفِعْلِ الثَّانِي خِلَافًا لِلْفَرَاءِ فِي الصُّورَةِ الْأُولَى وَالثَّالِثَةِ إِنْ يُعْمَلُ الثَّانِي وَ دَلِيلُهُ لَزُومُ أَحَدِ الْأَمْرَيْنِ إِمَّا حَذْفُ الْفَاعِلِ وَالْإِضْمَارُ قَبْلَ الذِّكْرِ وَ كِلَاهُمَا مَحْظُورَانِ وَ هَذَا فِي الْجَوَازِ

And know that in all these (above four) situations, it is allowed to make the first verb and the second verb as the active element (of the noun evident), as against Farra (a grammarian) who opposes the action of second verb in the first and third situation. He argues that one out of the two options is necessary (to validate the action of second verb in first and third situation), either the omission of agent (فاعل) or bringing of pronoun before the mentioning of the evident noun (الإِضْمَارُ قَبْلَ الذِّكْرِ) and both the options are prohibited (ie elimination of agent and mentioning of pronoun before a noun). This (Farra's opposition) is an allowance (and not obligatory)

وَأَمَّا الْإِخْتِيَارُ فَفِيهِ خِلَافُ الْبَصْرِيِّينَ فَإِنَّهُمْ يَخْتَارُونَ إِعْمَالَ الْفِعْلِ الثَّانِي إِعْتِبَارًا لِلْقُرْبِ وَالْجَوَارِ وَالْكُوفِيُّونَ يَخْتَارُونَ إِعْمَالَ الْفِعْلِ الْأَوَّلِ مُرَاعَاةً لِلتَّقْدِيمِ وَالْإِسْتِحْقَاقِ

As pertains to selection (of the first or second verb as the active element) , the basri group differ from the kufi group as indeed they prefer the action of the second verb more appropriate

because of its nearness and neighborhood (with the evident noun) and the kufis prefer the action of the first verb more appropriate due to its precedence and worthiness (as a first verb).

فَإِنْ أَعْمَلْتَ الثَّانِي فَانْظُرْ إِنْ كَانَ الْفِعْلُ الْأَوَّلُ يَقْتَضِي الْفَاعِلَ أَضْمَرْتَهُ فِي الْأَوَّلِ كَمَا تَقُولُ فِي الْمُتَوَافِقِينَ ضَرَبَنِي وَ أَكْرَمَنِي زَيْدٌ وَ ضَرَبَانِي وَ أَكْرَمَنِي الزَّيْدَانِ وَ ضَرَبُونِي وَ أَكْرَمَنِي الزَّيْدُونَ

So if you want to make the **second verb** to act then look if the first verb demands (also) an agent (فاعل) then you give it (first verb) the pronoun (as agent), as you say when both (verb) demand similar (فاعل) ie agent:

(in the first verb, pronoun هو as فاعل is hidden and evident noun زَيْدٌ is the agent of second verb.)
(in the first verb, pronoun هما as فاعل is hidden and evident noun الزَّيْدَانِ is the agent of second verb.)
(in the first verb, pronoun هم as فاعل is hidden and evident noun الزَّيْدُونَ is the agent of second verb.)

وَ فِي الْمُتَخَالِفِينَ ضَرَبَنِي وَ أَكْرَمْتُ زَيْدًا وَ ضَرَبَانِي وَ أَكْرَمْتُ الزَّيْدَيْنِ وَ ضَرَبُونِي وَ أَكْرَمْتُ الزَّيْدَيْنِ

And in case where both verbs differ in their demand (i.e. the first verb demands an agent and the second verb demands an object) :

(in the first verb, pronoun هو as فاعل is hidden and evident noun زَيْدًا is the object of second verb)

is فاعل as هما (in the first verb, pronoun ضَرَبَانِي وَ أَكْرَمْتُ الزَّيْدَيْنِ
hidden and evident noun الزَّيْدَيْنِ is the object of second verb)
is فاعل as هم (in the first verb, pronoun ضَرَبُونِي وَ أَكْرَمْتُ الزَّيْدَيْنِ
hidden and evident noun الزَّيْدَيْنِ is the object of second verb)

وَأِنْ كَانَ الْفِعْلُ الْأَوَّلُ يَقْتَضِي الْمَفْعُولَ وَ لَمْ يَكُنِ الْفِعْلَانِ مِنْ أَفْعَالِ الْقُلُوبِ
حَذَفْتُ الْمَفْعُولَ مِنَ الْفِعْلِ الْأَوَّلِ كَمَا تَقُولُ فِي الْمُتَوَافِقِينَ ضَرَبْتُ وَ أَكْرَمْتُ
زَيْدًا وَ ضَرَبْتُ وَ أَكْرَمْتُ الزَّيْدَيْنِ وَ ضَرَبْتُ وَ أَكْرَمْتُ الزَّيْدَيْنِ

And if the first verb demands an object and both verb are not
verb of affectivity (افعال قلوب), then omit the object of the first
verb as you say when the demand of both verb is similar (i.e.
object)

(object of the first verb is omitted and
evident noun زَيْدًا is the object of second verb)

(object of first verb is omitted and
evident noun الزَّيْدَيْنِ is the object of second verb)

(object of first verb is omitted and
evident noun الزَّيْدَيْنِ is the object of second verb)

وَفِي الْمُتَخَالِفِينَ ضَرَبْتُ وَ أَكْرَمَنِي زَيْدٌ وَ ضَرَبْتُ وَ أَكْرَمَنِي الزَّيْدَانِ وَ
ضَرَبْتُ وَ أَكْرَمَنِي الزَّيْدُونَ.

And (you say) when demands are not similar (first verb
demands an object; second verb demands an agent and both are
not verb of affectivity ie افعال قلوب)

(object of first verb is omitted and

evident noun زَيْدٌ is the agent of second verb)

(object of first verb is omitted and
evident noun الزَّيْدَانِ is the agent of second verb)

(object of first verb is omitted and
evident noun الزَّيْدُونَ is the agent of second verb)

وَ إِنْ كَانَ الْفِعْلَانِ مِنْ أَفْعَالِ الْقُلُوبِ يَجِبُ إِظْهَارُ الْمَفْعُولِ لِلْفِعْلِ الْأَوَّلِ كَمَا
تَقُولُ حَسِبَنِي مُنْطَلِقًا وَ حَسِبْتُ زَيْدًا مُنْطَلِقًا إِذْ لَا يَجُوزُ حَذْفُ الْمَفْعُولِ مِنْ
أَفْعَالِ الْقُلُوبِ وَإِضْمَارُ الْمَفْعُولِ قَبْلَ الذِّكْرِ هَذَا هُوَ مَذْهَبُ الْبَصْرِيِّينَ

And if both are verbs of affectivity (افعال قلوب), then according to
basri) It is necessary to mention the object of first verb, As you
say حَسِبَنِي مُنْطَلِقًا (first and second object mentioned) and حَسِبْتُ زَيْدًا
حَسِبَنِي مُنْطَلِقًا (first and second object mentioned) as in verbs of affectivity
elimination of object is not allowed as well as mentioning the
pronoun before indicating the object (اضمار قبل الذكر) is not
allowed. This above mentioned (example) is the preference of
basri people

وَأَمَّا إِنْ أَعْمَلْتَ الْفِعْلَ الْأَوَّلَ عَلَى مَذْهَبِ الْكُوفِيِّينَ فَانْظُرْ إِنْ كَانَ الْفِعْلُ
الثَّانِي يَقْتَضِي الْفَاعِلَ أَضْمَرْتَ الْفَاعِلَ مِنَ الْفِعْلِ الثَّانِي كَمَا تَقُولُ فِي
الْمُتَوَافِقِينَ ضَرَبَنِي وَ أَكْرَمَنِي زَيْدٌ وَ ضَرَبَنِي وَ أَكْرَمَانِي الزَّيْدَانِ وَ ضَرَبَنِي
وَ أَكْرَمُونِي الزَّيْدُونَ.

As for making the **first verb** to act upon (the evident noun)
according to the preference of kufis; so see if the second verb
demands an agent then attribute a pronoun as agent for the

(evident noun زَيْدٌ is the agent of second verb)

ضَرَبْتُ وَ أَكْرَمَنِي الزَّيْدَانِ (object of first verb is omitted and

evident noun الزَّيْدَانِ is the agent of second verb)

ضَرَبْتُ وَ أَكْرَمَنِي الزَّيْدُونَ (object of first verb is omitted and

evident noun الزَّيْدُونَ is the agent of second verb)

وَ إِنْ كَانَ الْفِعْلَانِ مِنَ أَفْعَالِ الْقُلُوبِ يَجِبُ إِظْهَارُ الْمَفْعُولِ لِلْفِعْلِ الْأَوَّلِ كَمَا تَقُولُ حَسِبَنِي مُنْطَلِقًا وَ حَسِبْتُ زَيْدًا مُنْطَلِقًا إِذْ لَا يَجُوزُ حَذْفُ الْمَفْعُولِ مِنْ أَفْعَالِ الْقُلُوبِ وَ إِضْمَارُ الْمَفْعُولِ قَبْلَ الذِّكْرِ هَذَا هُوَ مَذْهَبُ الْبَصْرِيِّينَ

And if both are verbs of affectivity (افعال قلوب), then according to basri) It is necessary to mention the object of first verb, As you say حَسِبْتُ زَيْدًا (first and second object mentioned) and حَسِبَنِي مُنْطَلِقًا (first and second object mentioned) as in verbs of affectivity elimination of object is not allowed as well as mentioning the pronoun before indicating the object (اضمار قبل الذكر) is not allowed. This above mentioned (example) is the preference of basri people

وَأَمَّا إِنْ أَعْمَلْتَ الْفِعْلَ الْأَوَّلَ عَلَى مَذْهَبِ الْكُوفِيِّينَ فَانْظُرْ إِنْ كَانَ الْفِعْلُ الثَّانِي يَقْتَضِي الْفَاعِلَ أَضْمَرْتَ الْفَاعِلَ مِنَ الْفِعْلِ الثَّانِي كَمَا تَقُولُ فِي الْمُتَوَافِقِينَ ضَرَبَنِي وَ أَكْرَمَنِي زَيْدٌ وَ ضَرَبَنِي وَ أَكْرَمَانِي الزَّيْدَانِ وَ ضَرَبَنِي وَ أَكْرَمُونِي الزَّيْدُونَ.

As for making the **first verb** to act upon (the evident noun) according to the preference of kufis; so see if the second verb demands an agent then attribute a pronoun as agent for the

ضَرَبَانِي وَ أَكْرَمْتُ الزَّيْدَيْنِ (in the first verb, pronoun هما as فاعل is

hidden and evident noun الزَّيْدَيْنِ is the object of second verb)

ضَرَبُونِي وَ أَكْرَمْتُ الزَّيْدَيْنِ (in the first verb, pronoun هم as فاعل is

hidden and evident noun الزَّيْدَيْنِ is the object of second verb)

وَ إِنْ كَانَ الْفِعْلُ الْأَوَّلُ يَقْتَضِي الْمَفْعُولَ وَ لَمْ يَكُنِ الْفِعْلَانِ مِنَ أَفْعَالِ الْقُلُوبِ حَذَفْتَ الْمَفْعُولَ مِنَ الْفِعْلِ الْأَوَّلِ كَمَا تَقُولُ فِي الْمُتَوَافِقِينَ ضَرَبْتُ وَ أَكْرَمْتُ زَيْدًا وَ ضَرَبْتُ وَ أَكْرَمْتُ الزَّيْدَيْنِ وَ ضَرَبْتُ وَ أَكْرَمْتُ الزَّيْدَيْنِ

And if the first verb demands an object and both verb are not verb of affectivity (افعال قلوب), then omit the object of the first verb as you say when the demand of both verb is similar (i.e. object)

ضَرَبْتُ وَ أَكْرَمْتُ زَيْدًا (object of the first verb is omitted and

evident noun زَيْدًا is the object of second verb)

ضَرَبْتُ وَ أَكْرَمْتُ الزَّيْدَيْنِ (object of first verb is omitted and

evident noun الزَّيْدَيْنِ is the object of second verb)

ضَرَبْتُ وَ أَكْرَمْتُ الزَّيْدَيْنِ (object of first verb is omitted and

evident noun الزَّيْدَيْنِ is the object of second verb)

وَ فِي الْمُتَخَالِفِينَ ضَرَبْتُ وَ أَكْرَمَنِي زَيْدٌ وَ ضَرَبْتُ وَ أَكْرَمَنِي الزَّيْدَانِ وَ ضَرَبْتُ وَ أَكْرَمَنِي الزَّيْدُونَ.

And (you say) when demands are not similar (first verb demands an object; second verb demands an agent and both are not verb of affectivity ie افعال قلوب)

ضَرَبْتُ وَ أَكْرَمَنِي زَيْدٌ (object of first verb is omitted and

second verb. As you say when the demand is similar (both demand agent)

ضَرَبَنِي وَأَكْرَمَنِي زَيْدٌ (pronoun هو is hidden agent in second verb and evident noun زَيْدٌ is the agent of the first verb)

ضَرَبَنِي وَأَكْرَمَانِي الزَّيْدَانِ (pronoun هما is hidden agent in second verb and evident noun الزَّيْدَانِ is the agent of the first verb)

ضَرَبَنِي وَأَكْرَمُونِي الزَّيْدُونَ (pronoun هم as hidden agent in second verb and evident noun الزَّيْدُونَ is the agent of the first verb)

وَفِي الْمُتَخَالِفِينَ ضَرَبْتُ وَأَكْرَمَنِي زَيْدًا وَضَرَبْتُ وَأَكْرَمَانِي الزَّيْدَيْنِ وَضَرَبْتُ وَأَكْرَمُونِي الزَّيْدِينَ

And (you say) when the demand is not similar (first verb demands an object and the second verb demands an agent) :

ضَرَبْتُ وَأَكْرَمَنِي زَيْدًا (pronoun هو is hidden agent in second verb and evident noun زَيْدًا is the object of the first verb)

ضَرَبْتُ وَأَكْرَمَانِي الزَّيْدَيْنِ (pronoun هما is hidden agent in second verb and evident noun الزَّيْدَيْنِ is the object of the first verb)

ضَرَبْتُ وَأَكْرَمُونِي الزَّيْدِينَ (pronoun هم is hidden agent in second verb and evident noun الزَّيْدِينَ is the object of the first verb)

وَإِنْ كَانَ الْفِعْلُ الْإِئْتِي يَقْتَضِي الْمَفْعُولَ وَلَمْ يَكُنِ الْفِعْلَانِ مِنْ أَفْعَالِ الْقُلُوبِ جَازَ فِيهِ الْوَجْهَانِ حَذْفُ الْمَفْعُولِ وَالْإِضْمَارُ وَالثَّانِي هُوَ الْمُخْتَارُ لِيَكُونَ الْمَلْفُوظُ مُطَابِقًا لِلْمُرَادِ.

And if the second verb demands object and both verb are not verbs of affectivity (افعال قلوب) then two possibilities are allowed

(either) omission of object of one of the two verbs or bringing of a pronoun as object for the second verb, the second (bringing a pronoun) is more preferable, to make the desired sentence.

أَمَّا الْحَذْفُ كَمَا تَقُولُ فِي الْمُتَوَافِقِينَ ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا وَضَرَبْتُ وَأَكْرَمْتُ الزَّيْدَيْنِ وَضَرَبْتُ وَأَكْرَمْتُ الزَّيْدِينَ

As for the omission (of object) when demand is similar you say

ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا (object of second verb is omitted and evident noun زَيْدًا is the object of the first verb)

ضَرَبْتُ وَأَكْرَمْتُ الزَّيْدَيْنِ (object of second verb is omitted and evident noun الزَّيْدَيْنِ is the object of the first verb)

ضَرَبْتُ وَأَكْرَمْتُ الزَّيْدِينَ (object of second verb is omitted and evident noun الزَّيْدِينَ is the object of the first verb)

وَفِي الْمُتَخَالِفِينَ ضَرَبَنِي وَأَكْرَمْتُ زَيْدًا وَضَرَبَنِي وَأَكْرَمْتُ الزَّيْدَانِ وَضَرَبَنِي وَأَكْرَمْتُ الزَّيْدُونَ

In (the situation of omission of object) where demand is not similar you say:

ضَرَبَنِي وَأَكْرَمْتُ زَيْدًا (object of second verb is omitted and evident noun زَيْدًا is the agent of the first verb)

ضَرَبَنِي وَأَكْرَمْتُ الزَّيْدَانِ (object of second verb is omitted and evident noun الزَّيْدَانِ is the agent of the first verb)

ضَرَبَنِي وَأَكْرَمْتُ الزَّيْدُونَ (object of second verb is omitted and evident noun الزَّيْدُونَ is the agent of the first verb)

second verb. As you say when the demand is similar (both demand agent)

ضَرَبَنِي وَأَكْرَمَنِي زَيْدٌ (pronoun هو is hidden agent in second verb and evident noun زَيْدٌ is the agent of the first verb)

ضَرَبَنِي وَأَكْرَمَانِي الزَّيْدَانِ (pronoun هما is hidden agent in second verb and evident noun الزَّيْدَانِ is the agent of the first verb)

ضَرَبَنِي وَأَكْرَمُونِي الزَّيْدُونَ (pronoun هم as hidden agent in second verb and evident noun الزَّيْدُونَ is the agent of the first verb)

وَفِي الْمُتَخَالِفِينَ ضَرَبْتُ وَأَكْرَمَنِي زَيْدًا وَضَرَبْتُ وَأَكْرَمَانِي الزَّيْدَيْنِ وَضَرَبْتُ وَأَكْرَمُونِي الزَّيْدِينَ

And (you say) when the demand is not similar (first verb demands an object and the second verb demands an agent) :

ضَرَبْتُ وَأَكْرَمَنِي زَيْدًا (pronoun هو is hidden agent in second verb and evident noun زَيْدًا is the object of the first verb)

ضَرَبْتُ وَأَكْرَمَانِي الزَّيْدَيْنِ (pronoun هما is hidden agent in second verb and evident noun الزَّيْدَيْنِ is the object of the first verb)

ضَرَبْتُ وَأَكْرَمُونِي الزَّيْدِينَ (pronoun هم is hidden agent in second verb and evident noun الزَّيْدِينَ is the object of the first verb)

وَإِنْ كَانَ الْفِعْلُ الْإِتْيَاقِي يَقْتَضِي الْمَفْعُولَ وَلَمْ يَكُنِ الْفِعْلَانِ مِنْ أَفْعَالِ الْقُلُوبِ جَازَ فِيهِ الْوَجْهَانِ حَذْفُ الْمَفْعُولِ وَالْإِضْمَارُ وَالثَّانِي هُوَ الْمُخْتَارُ لِيَكُونَ الْمَلْفُوظُ مُطَابِقًا لِلْمُرَادِ.

And if the second verb demands object and both verb are not verbs of affectivity (افعال قلوب) then two possibilities are allowed

(either) omission of object of one of the two verbs or bringing of a pronoun as object for the second verb, the second (bringing a pronoun) is more preferable, to make the desired sentence.

أَمَّا الْحَذْفُ كَمَا تَقُولُ فِي الْمُتَوَافِقِينَ ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا وَضَرَبْتُ وَأَكْرَمْتُ الزَّيْدِينَ وَضَرَبْتُ وَأَكْرَمْتُ الزَّيْدِينَ

As for the omission (of object) when demand is similar you say

ضَرَبْتُ وَأَكْرَمْتُ زَيْدًا (object of second verb is omitted and evident noun زَيْدًا is the object of the first verb)

ضَرَبْتُ وَأَكْرَمْتُ الزَّيْدَيْنِ (object of second verb is omitted and evident noun الزَّيْدَيْنِ is the object of the first verb)

ضَرَبْتُ وَأَكْرَمْتُ الزَّيْدِينَ (object of second verb is omitted and evident noun الزَّيْدِينَ is the object of the first verb)

وَفِي الْمُتَخَالِفِينَ ضَرَبَنِي وَأَكْرَمْتُ زَيْدًا وَضَرَبَنِي وَأَكْرَمْتُ الزَّيْدَانَ وَضَرَبَنِي وَأَكْرَمْتُ الزَّيْدُونَ

In (the situation of omission of object) where demand is not similar you say:

ضَرَبَنِي وَأَكْرَمْتُ زَيْدًا (object of second verb is omitted and evident noun زَيْدًا is the agent of the first verb)

ضَرَبَنِي وَأَكْرَمْتُ الزَّيْدَانَ (object of second verb is omitted and evident noun الزَّيْدَانَ is the agent of the first verb)

ضَرَبَنِي وَأَكْرَمْتُ الزَّيْدُونَ (object of second verb is omitted and evident noun الزَّيْدُونَ is the agent of the first verb)

ثَنَّا زَعَا فِي مُنْطَلِقًا وَ أَعْمَلْتَ الْاَوَّلَ وَ هُوَ حَسْبِي وَ أَظْهَرْتَ الْمَفْعُولَ فِي الثَّانِي

And if both competing verbs are verbs of affectivity (افعال قلوب), then it is necessary to mention (its both) object e.g. وَ حَسْبِي وَ حَسْبُهُمَا . And that is because حَسْبِي and حَسْبُهُمَا were competing for (the object) مُنْطَلِقًا, therefore you gave action to the first verb (according to kufi) and that is حَسْبِي (object of first verb) and حَسْبِي (مُنْطَلِقًا) and you also clearly expressed the (two) objects of the second verb (i.e. هُمَا and مُنْطَلِقَيْنِ).

فَإِنْ حَذَفْتَ مُنْطَلِقَيْنِ وَ قُلْتَ حَسْبِي وَ حَسْبُهُمَا الزَّيْدَانِ مُنْطَلِقًا يَلْزَمُ الْاِقْتِصَارُ عَلَى أَحَدِ الْمَفْعُولَيْنِ فِي أَفْعَالِ الْقُلُوبِ وَ هُوَ غَيْرُ جَائِزٍ وَ إِنْ أَضْمَرْتَ فَلَا يَخْلُو مِنْ أَنْ تُضْمَرَ مُفْرَدًا وَ تَقُولُ حَسْبِي وَ حَسْبُهُمَا إِيَّاهُ الزَّيْدَانِ مُنْطَلِقًا وَ حِينَئِذٍ لَا يَكُونُ الْمَفْعُولُ الثَّانِي مُطَابِقًا لِلْمَفْعُولِ الْاَوَّلِ وَ هُوَ هُمَا فِي قَوْلِكَ حَسْبِي وَ حَسْبُهُمَا وَلَا يَجُوزُ ذَلِكَ

If you drop مُنْطَلِقَيْنِ and you say حَسْبِي وَ حَسْبُهُمَا الزَّيْدَانِ مُنْطَلِقًا, then it will be essential to omit one of the two objects (i.e. مُنْطَلِقَيْنِ) of the verb of affectivity (افعال قلوب), which is not allowed (as expression of both objects is essential in افعال قلوب). (In the above case) if you (give action to the first verb) and bring a singular pronoun (as object for the second verb), and you say حَسْبِي وَ حَسْبُهُمَا إِيَّاهُ الزَّيْدَانِ مُنْطَلِقًا then in that situation the second object (ie singular إِيَّاهُ of second verb) will not correspond to the first object (dual هُمَا of second verb) and that is هُمَا in your saying of حَسْبِي وَ حَسْبُهُمَا and that is not allowed .

وَ أَمَّا الْإِضْمَارُ فَكَمَا تَقُولُ فِي الْمُتَوَافِقِينَ ضَرَبْتُ وَ أَكْرَمْتُهُ زَيْدًا وَ ضَرَبْتُ وَ أَكْرَمْتُهُمَا الزَّيْدَيْنِ وَ ضَرَبْتُ وَ أَكْرَمْتُهُمُ الزَّيْدِينَ

As for (the choice of) giving pronoun where the demand is similar, you say

(Pronoun is the object of second verb and evident noun زَيْدًا is the object of the first verb) ضَرَبْتُ وَ أَكْرَمْتُهُ زَيْدًا

(Pronoun is the object of second verb and evident noun الزَّيْدَيْنِ is the object of the first verb) ضَرَبْتُ وَ أَكْرَمْتُهُمَا الزَّيْدَيْنِ

(Pronoun is the object of second verb and evident noun الزَّيْدِينَ is the object of the first verb) ضَرَبْتُ وَ أَكْرَمْتُهُمُ الزَّيْدِينَ

وَ فِي الْمُتَخَالِفِينَ ضَرَبْتَنِي وَ أَكْرَمْتُهُ زَيْدًا وَ ضَرَبْتَنِي وَ أَكْرَمْتُهُمَا الزَّيْدَانِ وَ ضَرَبْتَنِي وَ أَكْرَمْتُهُمُ الزَّيْدُونَ

And in situation where the demand is dissimilar (in giving pronoun) you say

(Pronoun is the object of second verb and evident noun زَيْدًا is the agent of the first verb) ضَرَبْتَنِي وَ أَكْرَمْتُهُ زَيْدًا

(Pronoun is the object of second verb and evident noun الزَّيْدَانِ is the agent of the first verb) ضَرَبْتَنِي وَ أَكْرَمْتُهُمَا الزَّيْدَانِ

(Pronoun is the object of second verb and evident noun الزَّيْدُونَ is the agent of the first verb) ضَرَبْتَنِي وَ أَكْرَمْتُهُمُ الزَّيْدُونَ

وَ أَمَّا إِذَا كَانَ الْفِعْلَانِ مِنْ أَفْعَالِ الْقُلُوبِ فَلَا بُدَّ مِنْ إِظْهَارِ الْمَفْعُولِ كَمَا تَقُولُ حَسْبِي وَ حَسْبُهُمَا مُنْطَلِقَيْنِ الزَّيْدَانِ مُنْطَلِقًا وَ ذَلِكَ لِأَنَّ حَسْبِي وَ حَسْبُهُمَا

وَأَنْ تُضْمِرَ مُتْنِي وَ تَقُولَ حَسْبَنِي وَ حَسْبُهُمَا إِيَّاهُمَا الزَّيْدَانِ مُنْطَلِقًا وَ حَيَّنْدِي
بَلَزَمَ عَوْدَ الضَّمِيرِ الْمُتْنِي إِلَى اللَّفْظِ الْمُفْرَدِ وَ هُوَ مُنْطَلِقًا الَّذِي وَقَعَ فِيهِ
الْتِمَازُ وَ هَذَا أَيْضًا لَا يَجُوزُ وَ إِذَا لَمْ يَجْزِ الحَذْفُ وَالْإِضْمَارُ كَمَا عَرَفْتَ
وَجَبَ الْإِظْهَارُ

And (In the above case) if you bring a dual pronoun (إياهما) and
you say حَسْبَنِي وَ حَسْبُهُمَا إِيَّاهُمَا الزَّيْدَانِ مُنْطَلِقًا, in this situation it is
essential the reference of dual pronoun towards a singular word
and i.e. (the word) for which both verbs were competing
and this is also not allowed. And when omission (of object) and
bringing a pronoun (as object) is not allowed as you know, then
it is compulsory to express (both the objects of افعال as was
mentioned in the sentence حَسْبَنِي وَ حَسْبُهُمَا مُنْطَلِقَيْنِ الزَّيْدَانِ مُنْطَلِقًا)

فصل

مَفْعُولٌ مَا لَمْ يُسَمَّ فَاعِلُهُ: وَ هُوَ كُلُّ مَفْعُولٍ حُذِفَ فَاعِلُهُ وَ أَقِيمَ هُوَ مَقَامَهُ نَحْوُ
ضَرْبَ زَيْدٍ وَ حُكْمُهُ فِي تَوْحِيدِ فِعْلِهِ وَ تَثْنِيَّتِهِ وَ جَمْعِهِ وَ تَذْكِيرِهِ وَ تَأْنِيثِهِ
عَلَى قِيَاسِ مَا عَرَفْتَ فِي الْفَاعِلِ

Object whose agent is not known (مفعول ما لم يسم فاعله) and it is all
that object (مفعول) whose agent (فاعل) is eliminated (unknown)
and that the agent (position) is occupied by the object eg زَيْدٌ
ضَرْبَ (Zaid was killed). And its rule in bringing of its verb as
singular, dual and plural and being masculine and feminine is in
accordance with that you know in the case of agent (ie all that

applies to فاعل also applies to مفعول as in this case it takes the
place of فاعل, therefore it is also called **Pro agent**).

فصل

الْمُبْتَدَأُ وَ الْخَبَرُ: هُمَا إِسْمَانِ مُجَرَّدَانِ عَنِ الْعَوَامِلِ اللَّفْظِيَّةِ أَحَدُهُمَا مُسْنَدٌ إِلَيْهِ
وَ يُسَمَّى الْمُبْتَدَأُ وَ الثَّانِي مُسْنَدٌ بِهِ وَ يُسَمَّى الْخَبَرُ نَحْوُ زَيْدٌ قَائِمٌ وَالْعَامِلُ فِيهَا
مَعْنَوِيٌّ وَ هُوَ الْإِبْتِدَاءُ

The **Primate** (المبتداء) and the **predicate** (الخبر) are two nouns
void of active elements (عوامل) in words. One of them is subject
(مسند إليه) and it is named as المبتداء (primate) and the second is
information (مسند) and it is named as الخبر (predicate) e.g. زَيْدٌ
And the active element (عامل) in both of them is implied
(i.e. it is not seen in words) and it is (assumed) to be
present in the beginning (of a nominal sentence).

وَ أَصْلُ الْمُبْتَدَأِ أَنْ يَكُونَ مَعْرِفَةً وَ أَصْلُ الْخَبَرِ أَنْ يَكُونَ نَكْرَةً وَ النُّكْرَةُ إِذَا
وُصِفَتْ جَازَ أَنْ تَقَعَ مُبْتَدَأً نَحْوُ قَوْلِهِ تَعَالَى وَ لَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَ
كَذَا إِذَا تُخَصِّصَتْ بِوَجْهِ آخَرَ نَحْوُ رَجُلٍ فِي الدَّارِ أَمْ أَمْرَأَةٍ

And the characteristic of primate (مبتداء) is that it is definite
(معرفة) and characteristic of predicate is that it is indefinite
(موصوف). And when the indefinite is brought as qualified (موصوف)
then it is allowed to be primate (مبتداء) e.g. as said by Allah the
exalted: (Indeed, a believer slave is better
than a polytheist). Like that if it (نكرة) is made definite by some

applies to فاعل also applies to مفعول as in this case it takes the place of فاعل, therefore it is also called **Pro agent**).

فصل

المُبْتَدَأُ وَالْخَبَرُ: هُمَا إِسْمَانِ مُجَرَّدَانِ عَنِ الْعَوَامِلِ اللَّفْظِيَّةِ أَحَدُهُمَا مُسْنَدٌ إِلَيْهِ وَ يُسَمَّى الْمُبْتَدَأُ وَ الثَّانِي مُسْنَدٌ بِهِ وَ يُسَمَّى الْخَبَرُ نَحْوُ زَيْدٌ قَائِمٌ وَالْعَامِلُ فِيهَا مَعْنَوِيٌّ وَ هُوَ الْإِبْتِدَاءُ

The **Primate** (المبتداء) and the **predicate** (الخبر) are two nouns void of active elements (عوامل) in words. One of them is subject (مسند إليه) and it is named as المبتداء (primate) and the second is information (مسند) and it is named as الخبر (predicate) e.g. زَيْدٌ And the active element (عامل) in both of them is implied (i.e. it is not seen in words) and it is (assumed) to be present in the beginning (of a nominal sentence).

وَ أَصْلُ الْمُبْتَدَأِ أَنْ يَكُونَ مَعْرِفَةً وَ أَصْلُ الْخَبَرِ أَنْ يَكُونَ نَكْرَةً وَ النَّكْرَةُ إِذَا وَصِفَتْ جَازَ أَنْ تَقَعَ مُبْتَدَأٌ نَحْوُ قَوْلِهِ تَعَالَى وَ لَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَ كَذَا إِذَا تُخَصِّصَتْ بِوَجْهِ آخَرَ نَحْوُ أَرْجُلٍ فِي الدَّارِ أَمْ إِمْرَأَةً

And the characteristic of primate (مبتداء) is that it is definite (معرفة) and characteristic of predicate is that it is indefinite (موصوف). And when the indefinite is brought as qualified (موصوف) then it is allowed to be primate (مبتداء) e.g. as said by Allah the exalted: (وَ لَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ) (Indeed, a believer slave is better than a polytheist). Like that if it (نكرة) is made definite by some

وَ إِنْ تُضْمِرَ مُتْنَى وَ تَقُولَ حَسْبَنِي وَ حَسْبُهُمَا إِيَّاهُمَا الزَّيْدَانِ مُنْطَلِقًا وَ حَيْنَنْدِ يَلْزَمُ عَوْدُ الضَّمِيرِ الْمُتْنَى إِلَى اللَّفْظِ الْمَفْرَدِ وَ هُوَ مُنْطَلِقًا الَّذِي وَقَعَ فِيهِ التَّنَازُعُ وَ هَذَا أَيْضًا لَا يَجُوزُ وَ إِذَا لَمْ يَجْزِ الْحَذْفُ وَالْإِضْمَارُ كَمَا عَرَفْتَ وَجِبَ الْإِظْهَارُ

And (In the above case) if you bring a dual pronoun (إياهما) and you say حَسْبَنِي وَ حَسْبُهُمَا إِيَّاهُمَا الزَّيْدَانِ مُنْطَلِقًا, in this situation it is essential the reference of dual pronoun towards a singular word and i.e. (the word) for which both verbs were competing and this is also not allowed. And when omission (of object) and bringing a pronoun (as object) is not allowed as you know, then it is compulsory to express (both the objects of افعال as was mentioned in the sentence حَسْبَنِي وَ حَسْبُهُمَا مُنْطَلِقَيْنِ الزَّيْدَانِ مُنْطَلِقًا)

فصل

مَفْعُولٌ مَا لَمْ يُسَمَّ فَاعِلُهُ: وَ هُوَ كُلُّ مَفْعُولٍ حُذِفَ فَاعِلُهُ وَ أَقِيمَ هُوَ مَقَامَهُ نَحْوُ ضَرْبَ زَيْدٍ وَ حُكْمُهُ فِي تَوْحِيدِ فِعْلِهِ وَ تَثْنِيَّتِهِ وَ جَمْعِهِ وَ تَذْكِيرِهِ وَ تَأْنِيثِهِ عَلَى قِيَاسِ مَا عَرَفْتَ فِي الْفَاعِلِ

Object whose agent is not known (مفعول ما لم يسم فاعله) and it is all that object (مفعول) whose agent (فاعل) is eliminated (unknown) and that the agent (position) is occupied by the object eg زَيْدٌ ضَرْبَ (Zaid was killed). And its rule in bringing of its verb as singular, dual and plural and being masculine and feminine is in accordance with that you know in the case of agent (ie all that

other reason (the indefinite can become مبداء) e.g. رَجُلٌ فِي الدَّارِ (Is there a man or a woman in the house? Definiteness here is created by the question; as definitely either the man or the woman is in the house)

وَمَا أَحَدٌ خَيْرٌ مِنْكَ وَشَرٌّ أَهَرَّ ذَا نَابٍ وَفِي الدَّارِ رَجُلٌ وَسَلَامٌ عَلَيْكَ

And (other examples of making indefinite as primate by imparting definiteness to them are) (None other is better than you) and شَرٌّ أَهَرَّ ذَا نَابٍ (A (big) evil has incited the dog to bark) and فِي الدَّارِ رَجُلٌ (In the house is a man. Here a man is made definite by bringing it after the predicate and indicating that there is only a man in the house) and سَلَامٌ عَلَيْكَ (It was actually سلمت due to its frequent use the verb سلمت got omitted and سلاماً became سلام and it is made definite by directing it to a particular person).

وَإِنْ كَانَ أَحَدُ الْأَسْمَاءِ مَعْرِفَةً وَالْآخَرُ نَكْرَةً فَاجْعَلِ الْمَعْرِفَةَ مُبْتَدَأً وَالنَّكْرَةَ خَبَرًا الْبَيِّنَةُ كَمَا مَرَّ وَ إِنْ كَانَا مَعْرِفَتَيْنِ فَاجْعَلِ أَيُّهُمَا شَيْئًا مُبْتَدَأً وَالْآخَرَ خَبَرًا نَحْوُ اللَّهِ الْهَذَا وَ مُحَمَّدٌ نَبِيُّنَا وَ آدَمُ أَبُونَا

And if one of the two noun is definite and other is indefinite then make the definite primate (مبداء) and the indefinite predicate (خبر) certainly, as mentioned before. If both (nouns) are definite then as you wish make one of them the primate (مبداء) and the other predicate (خبر) e.g. آدَمُ أَبُونَا وَ مُحَمَّدٌ نَبِيُّنَا وَ اللَّهُ الْهَذَا

(Allah is our Lord and Muhammad (pbuh) is our prophet and Adam (pbuh) our father)

وَ قَدْ يَكُونُ الْخَبَرُ جُمْلَةً إِسْمِيَّةً نَحْوُ زَيْدٌ أَبُوهُ قَائِمٌ أَوْ فِعْلِيَّةً نَحْوُ زَيْدٌ قَامَ أَبُوهُ أَوْ شَرْطِيَّةً نَحْوُ زَيْدٌ إِنْ جَاءَنِي فَأَكْرَمْتُهُ أَوْ ظَرْفِيَّةً نَحْوُ زَيْدٌ خَلْفَكَ وَ عَمْرُو فِي الدَّارِ وَالظَّرْفُ مُتَعَلِّقٌ بِجُمْلَةٍ عِنْدَ الْأَكْثَرِ وَ هِيَ اسْتَقَرَّ مَثَلًا نَقُولُ زَيْدٌ فِي الدَّارِ تَقْدِيرُهُ زَيْدٌ اسْتَقَرَّ فِي الدَّارِ

And at times the predicate (خبر) is a nominal sentence (جملة اسمية) e.g. زَيْدٌ أَبُوهُ قَائِمٌ (Zaid, his father is standing) or is a verbal sentence (جملة فعلية) e.g. زَيْدٌ قَامَ أَبُوهُ (Zaid, stood his father) or is a conditional sentence (جملة شرطية) e.g. زَيْدٌ إِنْ جَاءَنِي فَأَكْرَمْتُهُ (If Zaid comes to me, I will honour him) or is circumstantial sentence (جملة ظرفية) e.g. زَيْدٌ خَلْفَكَ (Zaid is behind you) and عَمْرُو فِي الدَّارِ (Amr is in the house). And the circumstantial (الظرف) is related with sentence as per many grammarians (ie the active element in circumstantial is the hidden verb). And it is استقر Like you say زيد استقر في الدار , therefore its meaning is زيد استقر في الدار

وَ لَا بُدَّ فِي الْجُمْلَةِ مِنْ ضَمِيرٍ يَعُودُ إِلَى الْمُبْتَدَأِ كَالِهَاءِ فِي مَا مَرَّ وَ يَجُوزُ حَذْفُهُ عِنْدَ وُجُودِ قَرِينَةٍ نَحْوُ السَّمْنُ مَتَوَانٌ بِدِرْهَمٍ وَ الْبُرُّ الْكُرُّ بِسِتَيْنِ دِرْهَمًا

And necessary is in the sentence (when it occurs as predicate) a pronoun (ضمير) which returns to the primate (to indicate an association of the sentence with the مبداء) like الهاء in the above mentioned example (i.e. زَيْدٌ أَبُوهُ قَائِمٌ). And elimination of returning pronoun) is allowed if situation permits e.g. السَّمْنُ مَتَوَانٌ بِدِرْهَمٍ

other reason (the indefinite can become مبتداء) e.g. اَرَجُلٌ فِي الدَّارِ (Is there a man or a woman in the house? Definiteness here is created by the question; as definitely either the man or the woman is in the house)

وَمَا أَحَدٌ خَيْرٌ مِّنْكَ وَشَرُّ أَهْرَ ذَا نَابٍ وَ فِي الدَّارِ رَجُلٌ وَ سَلَامٌ عَلَيْكَ

And (other examples of making indefinite as primate by imparting definiteness to them are) (None other is better than you) and (A (big) evil has incited the dog to bark) and (In the house is a man. Here a man is made definite by bringing it after the predicate and indicating that there is only a man in the house) and (It was actually سلمت due to its frequent use the verb سلمت got omitted and سلاماً became سلام and it is made definite by directing it to a particular person).

وَإِنْ كَانَ أَحَدُ الاسْمَيْنِ مَعْرِفَةً وَالْآخَرُ نَكْرَةً فَاجْعَلِ الْمَعْرِفَةَ مُبْتَدَأً وَ النِّكْرَةَ خَبَرًا الْبَيِّنَةُ كَمَا مَرَّ وَ إِنْ كَانَا مَعْرِفَتَيْنِ فَاجْعَلْ أَيُّهُمَا شَبَّهَتْ مُبْتَدَأً وَالْآخَرَ خَبَرًا نَحْوُ اللَّهِ الْهَذَا وَ مُحَمَّدٌ نَبِيُّنَا وَ آدَمُ أَبُونَا

And if one of the two noun is definite and other is indefinite then make the definite primate (مبتداء) and the indefinite predicate (خبر) certainly, as mentioned before. If both (nouns) are definite then as you wish make one of them the primate (مبتداء) and the other predicate (خبر) e.g. آدَمُ أَبُونَا وَ مُحَمَّدٌ نَبِيُّنَا وَ اللَّهُ الْهَذَا

(Allah is our Lord and Muhammad (pbuh) is our prophet and Adam (pbuh) our father)

وَ قَدْ يَكُونُ الْخَبَرُ جُمْلَةً إِسْمِيَّةً نَحْوُ زَيْدٌ أَبُوهُ قَائِمٌ أَوْ فِعْلِيَّةً نَحْوُ زَيْدٌ قَامَ أَبُوهُ أَوْ شَرْطِيَّةً نَحْوُ زَيْدٌ إِنْ جَاءَنِي فَأَكْرَمْتُهُ أَوْ ظَرْفِيَّةً نَحْوُ زَيْدٌ خَلْفَكَ وَ عَمْرُو فِي الدَّارِ وَ الظَّرْفُ مُتَعَلِّقٌ بِجُمْلَةٍ عِنْدَ الْأَكْثَرِ وَ هِيَ اسْتَقَرَّ مَثَلًا تَقُولُ زَيْدٌ فِي الدَّارِ تَقْدِيرُهُ زَيْدٌ اسْتَقَرَّ فِي الدَّارِ

And at times the predicate (خبر) is a nominal sentence (جملة اسمية) e.g. زَيْدٌ أَبُوهُ قَائِمٌ (Zaid, his father is standing) or is a verbal sentence (جملة فعلية) e.g. زَيْدٌ قَامَ أَبُوهُ (Zaid, stood his father) or is a conditional sentence (جملة شرطية) e.g. زَيْدٌ إِنْ جَاءَنِي فَأَكْرَمْتُهُ (If Zaid comes to me, I will honour him) or is circumstantial sentence (جملة ظرفية) e.g. زَيْدٌ خَلْفَكَ (Zaid is behind you) and (Amr is in the house). And the circumstantial (الظرف) is related with sentence as per many grammarians (ie the active element in circumstantial is the hidden verb). And it is استقر Like you say زيد استقر في الدار, therefore its meaning is زيد استقر في الدار

وَ لَا بُدَّ فِي الْجُمْلَةِ مِنْ ضَمِيرٍ يَعُودُ إِلَى الْمُبْتَدَأِ كَالِهَاءِ فِي مَا مَرَّ وَ يَجُوزُ حَذْفُهُ عِنْدَ وُجُودِ قَرِينَةٍ نَحْوُ السَّمْنِ مَتَوَانٍ بِدِرْهِمٍ وَ الْبُرِّ الْكَرُّ بِسِتِينَ دِرْهَمًا

And necessary is in the sentence (when it occurs as predicate) a pronoun (ضمير) which returns to the primate (to indicate an association of the sentence with the مبتداء) like الهاء in the above mentioned example (i.e. زَيْدٌ أَبُوهُ قَائِمٌ). And elimination of returning pronoun) is allowed if situation permits e.g. السَّمْنُ مَتَوَانٍ بِدِرْهِمٍ

منوان (two kilos of ghee is for one dirham; here the predicate is specified only for the primate ie the Ghee; therefore returning pronoun is not essential) and (similarly in) البرُّ الكَرَّ (one kilo of wheat is for sixty dirhams).

وَقَدْ يَتَقَدَّمُ الْخَبَرُ عَلَى الْمُبْتَدَأِ نَحْوُ فِي الدَّارِ زَيْدٌ وَ يَجُوزُ لِلْمُبْتَدَأِ الْوَاحِدِ
أَخْبَارٌ كَثِيرَةٌ نَحْوُ زَيْدٌ عَالِمٌ فَاضِلٌ عَاقِلٌ

في الدَّارِ (خبر) comes before primate (مبتداء) e.g. زَيْدٌ and many Predicates (اخبار) are allowed for one primate
زَيْدٌ عَالِمٌ فَاضِلٌ عَاقِلٌ (مبتداء)

وَأَعْلَمُ أَنَّ لَهُمْ قِسْمًا آخَرَ مِنَ الْمُبْتَدَأِ لَيْسَ مُسْنَدًا إِلَيْهِ وَ هُوَ صِفَةٌ وَقَعَتْ بَعْدَ
حَرْفِ النَّفْيِ نَحْوُ مَا قَائِمٌ زَيْدٌ أَوْ بَعْدَ حَرْفِ الْإِسْتِفْهَامِ نَحْوُ أ قَائِمٌ زَيْدٌ بِشَرْطِ
أَنْ تَرْفَعَ تِلْكَ الصِّفَةُ إِسْمًا ظَاهِرًا نَحْوُ مَا قَائِمٌ الزَّيْدَانِ وَ أ قَائِمٌ الزَّيْدَانِ
بِخِلَافِ مَا قَائِمَانِ الزَّيْدَانِ

And know that there is another type of primate (مبتداء) which is not subject (مسند إليه). And it is such an adjective (صفة) which occurs after a negative particle e.g. مَا قَائِمٌ زَيْدٌ or occurs after an interrogative particle (حرف الاستفهام) e.g. أ قَائِمٌ زَيْدٌ (here قائم is قائم which is not مسند إليه but it is مسند and زيد is agent of قائم which is مسند إليه). On condition that such an adjective (صفة) which is (مبتداء) gives a nominative case sign (رفع to the evident noun i.e. اسم ظاهر) eg (Two Zaid's are not standing; in this sentence قائم gives رفع to the evident noun (الزيدان) and قائم (Are two zaid standing?). In contrast to قائمان الزيدان (here قائمان is not مبتداء but خبر as it is giving رفع to hidden

pronoun هما in قائمان ; because if it was giving رفع to noun evident (الزيدان) then it would have been قائم (singular) and not قائمان ie dual)

Note = The condition of such an adjective (صفة) to become primate (مبتداء) is that before it must come a negative particle or an interrogative particle. It must give رفع to the noun evident i.e. اسم ظاهر. In the example ما قائمان الزيدان , the adjective قائمان is not acting upon الزيدان as it is giving رفع to the hidden pronoun (الزيدان) which is its agent and returning to the noun evident هما

Note = In the sentence قائم زيدٌ أ قائمٌ and زيدٌ can be primate or predicate but if the adjective قائم is singular and the evident noun is either plural or dual like قائم الزيدان , then adjective will be primate and evident noun will be predicate. Similarly if the adjective is dual and evident noun is also dual like قائمان الزيدان then قائمان is predicate and الزيدان is primate.

فصل

خَبَرُ إِنَّ وَ أَخَوَاتِهَا: وَهِيَ أَنَّ وَ كَانَ وَ لَكِنَّ وَ لَيْتَ وَ لَعَلَّ فَهَذِهِ الْحُرُوفُ
تَدْخُلُ عَلَى الْمُبْتَدَأِ وَالْخَبَرِ فَتَنْصِبُ الْمُبْتَدَأَ وَ يُسَمَّى إِسْمُ إِنَّ وَ تَرْفَعُ الْخَبَرَ وَ
يُسَمَّى خَبَرُ إِنَّ

Predicate of إِنَّ and its sisters (خبر ان و اخواتها) and it is إِنَّ and لَعَلَّ and لَيْتَ and لَكِنَّ and كَانَ . So these particles enter upon the primate (مبتداء) and predicate (خبر) and they give accusative

sign (نصب) to the primate and (then it) is named as noun (اسم) of **إِنَّ** and it gives nominative sign (رفع) to the predicate and (then it) is called the predicate (خبر) of **إِنَّ** .
فَخَبْرُ إِنَّ هُوَ الْمُسْتَنْدُ بَعْدَ دُخُولِهَا نَحْوُ إِنَّ زَيْدًا قَائِمٌ وَ حُكْمُهُ فِي كَوْنِهِ مُفْرَدًا
أَوْ جُمْلَةً أَوْ مَعْرِفَةً أَوْ تَكْرِيرَةً كَحُكْمِ خَبَرِ الْمُبْتَدَأِ وَ لَا يَجُوزُ تَقْدِيمُ أَخْبَارِهَا عَلَى
أَسْمَائِهَا إِلَّا إِذَا كَانَ ظَرْفًا نَحْوُ إِنَّ فِي الدَّارِ زَيْدًا لِمَجَالِ التَّوَسُّعِ فِي الظَّرُوفِ
 So predicate (خبر) of **إِنَّ** is information (مسند) after its inclusion e.g. **إِنَّ زَيْدًا قَائِمٌ** and its rule in it being singular (مفرد) or sentence (جملة) or definite or indefinite is like the rule of predicate (خبر) of primate (مبتداء); but precedence is not allowed of its predicates (اخبار) over its nouns but only if it is a circumstantial (ظرف) e.g. **إِنَّ فِي الدَّارِ زَيْدًا** (predicate **فِي الدَّارِ** precedes **زَيْدًا** the noun of **إِنَّ**) due to potential of accommodation in circumstantial or Adverbs (as in **ظرف** , the predicate is allowed to be brought before or after, as its use is frequent).

فَصْلٌ

إِسْمُ كَانٍ وَ أَخَوَاتُهَا: وَ هِيَ صَارَ وَ اصْبَحَ وَ امْسَى وَ اضْحَى وَ ظَلَّ وَ بَاتَ وَ رَاحَ وَ اضَّ وَ عَادَ وَ غَدَا وَ مَازَالَ وَ مَا بَرَحَ وَ مَا قَتَّى وَ مَا انْفَكَّ وَ مَا دَامَ وَ لَيْسَ فَهَذِهِ الْأَفْعَالُ تَدْخُلُ أَيْضًا عَلَى الْمُبْتَدَأِ وَ الْخَبَرِ فَتَرْفَعُ الْمُبْتَدَأَ وَ يُسَمَّى
اسْمَ كَانٍ وَ تُنْصِبُ الْخَبَرَ وَ يُسَمَّى خَبَرَ كَانٍ

Noun of **كان** and its sisters (اسم كان و اخواتها) and it is: **صَارَ** and **اضَّ** and **راحَ** and **باتَ** and **ظلَّ** and **اضحى** and **امسى** and **اصبحَ**

مَا دَامَ and **ما انفكَّ** and **مَا قَتَّى** and **مَا بَرَحَ** and **مَا زَالَ** and **غَدَا** and **عَادَ** and **لَيْسَ** So these verbs also enter upon primate (مبتداء) and predicate (خبر) and it gives nominative sign (رفع) to primate and (then it) is called noun (اسم) of **كان** and accusative sign (نصب) to predicate and (then it) is called predicate (خبر) of **كان**
فَاسْمُ كَانٍ هُوَ الْمُسْتَنْدُ إِلَيْهِ بَعْدَ دُخُولِهَا نَحْوُ كَانِ زَيْدٌ قَائِمًا وَ يَجُوزُ فِي الْكُلِّ
تَقْدِيمُ أَخْبَارِهَا عَلَى أَسْمَائِهَا نَحْوُ كَانِ قَائِمًا زَيْدٌ وَ عَلَى نَفْسِ الْأَفْعَالِ أَيْضًا فِي
التَّسْعَةِ الْأَوَّلِ نَحْوُ قَائِمًا كَانِ زَيْدٌ

So this noun of **كان** is subject (مسند اليه) after its entry eg. **كَانَ زَيْدٌ** and the precedence is allowed of all its predicates over its nouns eg **كَانَ قَائِمًا زَيْدٌ** and also (precedence of خبر is allowed) over the first nine افعال (some books have written the first eleven ie from **كان** to **غدا**) of **كان** eg **قَائِمًا كَانِ زَيْدٌ**

وَ لَا يَجُوزُ ذَلِكَ فِي مَا فِي أَوَّلِهِ مَا فَلَا يُقَالُ قَائِمًا مَا زَالَ زَيْدٌ وَ فِي لَيْسَ
خِلَافٌ وَ بَاقِي الْكَلَامِ فِي هَذِهِ الْأَفْعَالِ يَجِيءُ فِي الْقِسْمِ الثَّانِي إِنْ شَاءَ اللَّهُ تَعَالَى
 And precedence (of خبر upon افعال is not allowed) upon those افعال which has **ما** in its beginning, so it is not said **زَيْدٌ مَا زَالَ زَيْدٌ**. And in **ليس** there is controversy (some say precedence of predicate of **ليس** is allowed over it and some say it is not allowed) and the remaining discussion of this (other features of defective verbs), will come in section two, God willing.

المقصد الثاني في المنصوبات

الاسماء المنصوبة اثنا عشر قسمًا المفعول المطلق وبه وفيه وله ومعه
والحال والتمييز والمستثنى واسم إن وأخواتها وخبر كان وأخواتها
والمنصوب بلا التي لنفي الجنس وخبر ما ولا المشبهتين بليس

The second aim in discussion of accusative nouns

The accusative nouns (المنصوبات) are of twelve types:

The Absolute object (المفعول المطلق), The Direct object (المفعول به),
The Circumstantial object or Adverb (المفعول فيه), The Causal
object (المفعول له), The Concomitant object (المفعول معه), The Status
(الحال), the Distinctive (التميز), The Excluded (المستثنى), Predicate
of كان and its sisters (خبر كان وأخواتها), Noun of ان and its sisters
(اسم ان وأخواتها), Noun of لا of generic negation (خبر لا لنفي الجنس),
Predicate of ما ولا المشبهتين بليس (خبر ما ولا المشبهتين بليس)

فصل

اسم ما ولا المشبهتين بليس: هو المسند إليه بعد دخولهما نحو ما زيد
قائمًا ولا رجل أفضل منك ولا بالكرة ولا بالكرة ولا بالكرة ولا بالكرة
(اسم ما ولا المشبهتين بليس)

And after the entry of both; the noun is subject (مسند إليه)
eg لا رجل أفضل منك and ما زيد قائمًا . And لا is especially used for
indefinite and ما is common for both definite and indefinite .

فصل

خبر لا لنفي الجنس: وهو المسند بعد دخولها نحو لا رجل قائم

Predicate of لا of generic negation (خبر لا لنفي الجنس) and it is
information (مسند) after entry of لا e.g. لا رجل قائم

المَقْصِدُ الثَّانِي فِي الْمَنْصُوبَاتِ

الْأَسْمَاءُ الْمَنْصُوبَةُ اثْنَا عَشَرَ قِسْمًا الْمَفْعُولُ الْمُطْلَقُ وَ بِهِ وَ فِيهِ وَ لَهُ وَ مَعَهُ
وَالْحَالُ وَ التَّمْيِيزُ وَ الْمُسْتَتْنَى وَ إِسْمُ إِنَّ وَ أَخَوَاتُهَا وَ خَبَرُ كَانَ وَ أَخَوَاتُهَا
وَالْمَنْصُوبُ بِلا الَّتِي لِنَفْيِ الْجِنْسِ وَ خَبَرُ مَا وَ لا الْمُشَبَّهَتَيْنِ بِلَيْسَ

The second aim in discussion of accusative nouns

The accusative nouns (المنصوبات) are of twelve types:

The Absolute object (المفعول المطلق), The Direct object (المفعول به),
The Circumstantial object or Adverb (المفعول فيه), The Causal
object (المفعول له), The Concomitant object (المفعول معه), The Status
(المستتني), the Distinctive (التميز), The Excluded (المستثنى), Predicate
of كان and its sisters (خبر كان و أخواتها), Noun of ان and its sisters
(اسم لا لنفي جنس), Noun of لا of generic negation (اسم ان و أخواتها)
(خبر ما و لا المشبهتين بليس) ليس and ما resembling with

فَصْلٌ

إِسْمُ مَا وَ لا الْمُشَبَّهَتَيْنِ بِلَيْسَ: هُوَ الْمُسْنَدُ إِلَيْهِ بَعْدَ دُخُولِهِمَا نَحْوُ مَا زَيْدٌ
قَائِمًا وَ لا رَجُلٌ أَفْضَلَ مِنْكَ وَ يَخْتَصُّ لا بِالنَّكِرَةِ وَ يَعُمُّ مَا بِالْمَعْرِفَةِ وَ النَّكِرَةِ

(اسم ما و لا المشبهتين بليس) ليس and ما resembling with

And after the entry of both; the noun is subject (مسند اليه)

eg لا رَجُلٌ أَفْضَلَ مِنْكَ and مَا زَيْدٌ قَائِمًا . And لا is especially used for
indefinite and ما is common for both definite and indefinite .

فَصْلٌ

خَبَرُ لا لِنَفْيِ الْجِنْسِ: وَ هُوَ الْمُسْنَدُ بَعْدَ دُخُولِهَا نَحْوُ لا رَجُلٌ قَائِمٌ

Predicate of لا of generic negation (خبر لا لنفي الجنس) and it is
information (مسند) after entry of لا e.g. لا رَجُلٌ قَائِمٌ

فصل

المفعول المطلق: وَهُوَ مَصْدَرٌ بِمَعْنَى فِعْلٍ مَذْكُورٍ قَبْلَهُ وَ يُذَكِّرُ لِلتَّأْكِيدِ
كَضَرَبْتُ ضَرْبًا أَوْ لِبَيَانِ النَّوعِ نَحْوُ جَلَسْتُ جَلْسَةَ الْقَارِي أَوْ لِبَيَانِ الْعَدَدِ
كَجَلَسْتُ جَلْسَةً أَوْ جَلَسْتَيْنِ أَوْ جَلَسَاتٍ

Absolute object (المفعول المطلق) is that verbal noun (مصدر) which is in the meaning of the verb mentioned before it. And it is described for emphasis (تاكيد) like (ضربت ضربًا) is Absolute object which emphasizes the action in (ضربت) or to express the type (or way or method of action) like (جلست جلسة القارئ) (I sat like the sitting of a reciter) or comes to express the number (of times action is done) like (جلست جلسة) (I sat once) or (جلست جلستين) (I sat twice) or (جلست جلسات) (I sat three or more times).

وَقَدْ يَكُونُ مِنْ غَيْرِ لَفْظِ الْفِعْلِ الْمَذْكُورِ نَحْوُ قَعَدْتُ جُلُوسًا وَ أَثْبَتَ نَبَأًا وَ قَدْ
خَيْرٌ يُحْدَفُ فِعْلُهُ لِقِيَامِ قَرِينَةٍ جَوَازًا كَقَوْلِكَ لِلْقَادِمِ خَيْرٌ مَقْدَمٌ أَيْ قَدِمْتَ قَدُومًا
مَقْدَمٌ وَ وَجُوبًا سَمَاعًا نَحْوُ سَقِيًا وَ شُكْرًا وَ حَمْدًا وَ رَعِيًا أَيْ سَقَاكَ اللَّهُ سَقِيًا وَ
شُكْرُكَ شُكْرًا وَ حَمْدُكَ حَمْدًا وَ رَعَاكَ اللَّهُ رَعِيًا

And at times Absolute object (المفعول المطلق) comes besides from the mentioned verb (ie from a different verb but similar in meaning) eg قَعَدْتُ جُلُوسًا and أَثْبَتَ نَبَأًا. And at times allowed is elimination of its verb if situation permits; as you greet the one who comes by saying خَيْرٌ مَقْدَمٌ i.e. قَدِمْتَ قَدُومًا. And elimination of its verb is obligatory traditionally (سماعًا) e.g. سَقِيًا

and شُكْرُكَ شُكْرًا and سَقَاكَ اللَّهُ سَقِيًا and رَعِيًا and حَمْدًا and شُكْرًا
رَعَاكَ اللَّهُ رَعِيًا and حَمْدُكَ حَمْدًا

فصل

المفعول به: وَهُوَ اسْمٌ مَا وَقَعَ عَلَيْهِ فِعْلٌ الْفَاعِلِ كَضَرَبَ زَيْدٌ عَمْرًا وَ قَدْ
يَتَقَدَّمُ عَلَى الْفَاعِلِ كَضَرَبَ عَمْرًا زَيْدٌ وَ قَدْ يُحْدَفُ فِعْلُهُ لِقِيَامِ قَرِينَةٍ جَوَازًا
نَحْوُ زَيْدًا فِي جَوَابِ مَنْ قَالَ مَنْ أَضْرَبُ

Direct object (المفعول به) it is that noun upon which occurs the action of agent (فاعل) e.g. (ضرب زيد عمرا) (Zaid hit Amr). And at times it precedes the agent (فاعل) like (ضرب عمرا زيد) (Zaid hit Amr). And sometimes its verb is omitted if situation allows it e.g. saying زيد, in answer to the question مَنْ أَضْرَبُ (whom must I hit)

و وَجُوبًا فِي أَرْبَعَةِ مَوَاضِعَ الْأَوَّلُ سَمَاعِي نَحْوُ إِمْرَأَ وَ نَفْسَهُ وَ انْتَهُوَ خَيْرًا
لَكُمْ وَ أَهْلًا وَ سَهْلًا وَ الْبَوَاقِي قِيَاسِيَّةٌ

and (omission of verb) is obligatory at four places. The first is traditional or by usage (سماعًا) e.g. إِمْرَأَ وَ نَفْسَهُ and انْتَهُوَ خَيْرًا لَكُمْ. And remaining three (place of omission of verb, which is described below) are by rule (قياسية).

الثاني: التَّحْذِيرُ وَ هُوَ مَعْمُولٌ بِتَقْدِيرِ إِتِّقْ تَحْذِيرًا مِمَّا بَعْدَهُ نَحْوُ إِيَّاكَ وَ الْإِسْدَ
أَصْلَهُ إِتِّقْ وَ الْإِسْدَ أَوْ ذَكَرَ الْمُحَدَّرُ مِنْهُ مُكَرَّرًا نَحْوُ الطَّرِيقِ الطَّرِيقِ

and شَكَرْتُكَ شُكْرًا and سَقَاكَ اللهُ سَقِيًّا and رَغِيًّا and حَمْدًا and شُكْرًا and
رَعَاكَ اللهُ رَغِيًّا and حَمْدُكَ حَمْدًا

فصل

المفعول به: وهو اسم ما وقع عليه فعل الفاعل كضربَ زيدَ عمرًا وقد
يتقدم على الفاعل كضربَ عمرًا زيدًا وقد ي حذف فعله لقيام قرينة جوازًا
نحو زيدًا في جواب من قال من اضرب

Direct object (المفعول به) it is that noun upon which occurs the
action of agent (فاعل) e.g. ضربَ زيدَ عمرًا (Zaid hit Amr). And at
times it precedes the agent (فاعل) like ضربَ عمرًا زيدًا (Zaid hit
Amr). And sometimes its verb is omitted if situation allows it
e.g. saying زيد , in answer to the question من اضرب (whom must
I hit)

و وجوبًا في أربعة مواضع الأول سماعي نحو امرءًا ونفسه وانتهى خيرًا
لكم وأهلاً وسهلاً والبواقي قياسية

and (omission of verb) is obligatory at four places. The first is
traditional or by usage (سماعاً) e.g. امرأً ونفسه. and انتهى خيرًا لكم
وأهلاً وسهلاً. And remaining three (place of omission of verb,
which is described below) are by rule (قياسية).

الثاني: التحذير وهو مفعول بتقدير إئق تحذيرًا مما بعده نحو إياك والاسد
أصله إئقك والاسد أو ذكر المحذر منه مكرراً نحو الطريق الطريق

فصل

المفعول المطلق: وهو مصدر بمعنى فعل مذكور قبله و يذكر للتأكيد
كضربت ضرباً أو لبيان النوع نحو جلست جلسة القارى أو لبيان العدد
كجلست جلسة أو جلستين أو جلسات

Absolute object (المفعول المطلق) is that verbal noun (مصدر) which
is in the meaning of the verb mentioned before it. And it is
described for emphasis (تأكيد) like ضربت ضرباً (Absolute
object which emphasizes the action in ضربت) or to express the
type (or way or method of action) like جلست جلسة القارئ (I sat
like the sitting of a reciter) or comes to express the number (of
times action is done) like جلست جلسة (I sat once) or جلست
جلستين (I sat twice) or جلست جلسات (I sat three or more times).

وقد يكون من غير لفظ الفعل المذكور نحو قعدت جلوساً وأنبت نباتاً وقد
خير ي حذف فعله لقيام قرينة جوازاً كقولك للقادم خير مقدم أى قدمت قدوماً
مقدم و وجوباً سماعاً نحو سقياً وشكراً و حمداً و رغيّاً أى سقاك الله سقيّاً و
شكرتُك شكراً و حمدتُك حمداً و رعاك الله رغيّاً

And at times Absolute object (المفعول المطلق) comes besides from
the mentioned verb (ie from a different verb but similar in
meaning) eg قعدت جلوساً and أنبت نباتاً. And at times allowed is
elimination of its verb if situation permits; as you greet the one
who comes by saying خير مقدم i.e. قدمت قدوماً خير مقدم. And
elimination of its verb is obligatory traditionally (سماعاً) e.g. سقيّاً

The second situation of omission of verb of object (ie the first condition of omission of verb by rule) is cautioning (لتحذير) and it is passive element (معمول ie thing warned) of the implied verb إتق (active element) for cautioning (or making alert) against a thing mentioned after it e.g. إِيَّاكَ وَالْأَسَدَ originally it is إِيَّاكَ وَالْأَسَدَ or the thing warned about (محذر منه) is repeated eg الطريق الطريق

الثالث: مَا أَضْمَرَ عَامِلُهُ عَلَى شَرْيْطَةِ التَّفْسِيرِ وَهُوَ كُلُّ إِسْمٍ بَعْدَهُ فِعْلٌ أَوْ شَيْئُهُ يَشْتَغِلُ ذَلِكَ الْفِعْلُ عَنْ ذَلِكَ الْإِسْمِ بِضَمِيرِهِ أَوْ مُتَعَلِّقِهِ بِحَيْثُ لَوْ سَلِطَ عَلَيْهِ هُوَ أَوْ مُنَاسِبُهُ لِنَصْبِهِ نَحْوُ زَيْدًا ضَرَبْتُهُ فَإِنَّ زَيْدًا مَنْصُوبٌ بِفِعْلِ مَحذُوفٍ مُضْمَرٍ وَهُوَ ضَرَبْتُ يُقْسَرُهُ الْفِعْلُ الْمَذْكُورُ بَعْدَهُ وَهُوَ ضَرَبْتُهُ وَ لِهَذَا الْبَابِ فُرُوعٌ كَثِيرَةٌ

The third situation of omission of verb (ie the second condition of omission of verb by rule) is that (noun) whose active element (a verb supposed to be before the noun) is omitted on condition that it is (indirectly) expressed (by a verb occurring after that noun). It is all that noun after which is a verb or its similar (active participle noun etc), which do not act upon the noun due to its pronoun (ie attached to that verb) or its related (ie something related to the noun) so that if it (the omitted verb) or its appropriate (ie synonymous or substitute) is allowed to act (upon the noun) then it will give accusative sign. (نصب) to it .eg ضَرَبْتُ زَيْدًا ضَرَبْتُهُ (Zaid , I hit him; originally it was ضَرَبْتُهُ Zaid , I hit him; originally it was ضَرَبْتُهُ In the said sentence, ضَرَبْتُ is omitted). Indeed زَيْدًا is accusative (فعل محذوف مضمر) and it is (منصوب) due to the verb omitted (فعل محذوف مضمر) and it is ضَرَبْتُ , which is expressed or indicated by the verb mentioned

after the object (زَيْدًا), that is ضَرَبْتُهُ and for this there are many other interpretations.

Note = The term noun is used in the definition instead of object, because it applies to direct object as seen in above examples and also to circumstantial object.

Note = In the sentence ضَرَبْتُ زَيْدًا ضَرَبْتُهُ the active element (ضَرَبْتُ) which gives accusative sign to the object (زَيْدًا) is omitted on condition that the omitted active element (ضَرَبْتُ) is indirectly expressed after the object (زَيْدًا). In the above example the omitted verb ضَرَبْتُ is expressed by ضَرَبْتُهُ which comes after the object (زَيْدًا).

Note = In other words the noun (eg زَيْد) whose active element is omitted is such a noun after which occurs essentially a verb (ie ضَرَبْتُهُ) and the verb do not act upon the said noun due to being active element of the pronoun (• is returning pronoun of زَيْد). So if the pronoun (•) returning to the said noun is omitted and the verb is made the active element of the said noun then it gives accusative sign to the said noun (زَيْدًا) eg ضَرَبْتُ زَيْدًا

Note = The example of active participle noun (اسم الفاعل) as resembling verb is زَيْدًا انت ضاربه . So if the pronoun (•) returning to the said noun is omitted and the active participle noun is made the active element of the said noun then it gives

accusative sign to the said noun (زَيْدًا) eg انت ضارب زَيْدًا

Note = Like the pronoun (•) if something related to the said noun is omitted and the verb (after noun) is made to act directly upon the noun then it will give accusative sign to the said noun. In the example زَيْدًا ضَرَبْتُ غلامه , the related of the said noun (زَيْد) is غلامه . So if غلامه is omitted and ضَرَبْتُ is made to act upon noun (زَيْد) it will give it accusative case sign, but if we say ضَرَبْتُ زَيْدًا , then the meaning changes as the one hit is the slave of zaid and not zaid himself, therefore the implied omitted verb before noun is اهنتُ زَيْدًا ie I disgraced zaid (by hitting his slave). In this example the verb اهنتُ is the example of appropriate substitute (مناسب) which is the implied omitted verb and expresses the consequence of the action of the verb (ضَرَبْتُ) mentioned after the noun.

الرَّابِعُ: الْمُنَادَى وَهُوَ اسْمٌ مَدْعُوٌّ بِحَرْفِ النَّدَاءِ لَفْظًا نَحْوُ يَا عَبْدَ اللَّهِ ائِنِ ادْعُو عَبْدَ اللَّهِ وَحَرْفُ النَّدَاءِ قَائِمٌ مَقَامَ ادْعُو وَحُرُوفُ النَّدَاءِ خَمْسَةٌ يَا وَ اَيَا وَ هَيَّا وَ اَيَّ وَ الهمزة المفتوحة وَ قَدْ يُحذفُ حَرْفُ النَّدَاءِ لَفْظًا نَحْوُ يُوسُفُ اَعْرِضْ عَنْ هَذَا

The fourth situation of omission of verb of object (ie the third condition of omission of verb by rule) is The Called (المنادي) and it is that noun (or person) which is called or addressed by entering the vocative particle (حرف النداء) in words e.g. يَا عَبْدَ اللَّهِ i.e. ادْعُو عَبْدَ اللَّهِ (I seek Abdullah). The vocative particle (يَا) is in the place of ادْعُو . The vocative particles are five: يَا and اَيَا and

الهمزة المفتوحة and اَيَّ and هَيَّا . At times the vocative particle is eliminated in words e.g. يُوسُفُ اَعْرِضْ عَنْ هَذَا (here يا is dropped).

واعْلَمُ أَنَّ الْمُنَادَى عَلَى اقْسَامٍ فَإِنْ كَانَ مُفْرَدًا مَعْرِفَةً يُبْنَى عَلَى عِلَامَةِ الرَّفْعِ كَالضَّمَّةِ وَ نَحْوَهَا نَحْوُ يَا زَيْدُ وَ يَا رَجُلُ وَ يَا زَيْدَانَ وَ يَا زَيْدُونَ

And know that the one accosted (منادي) is of certain types; If it is singular nominative (مفردا معرفة) then it is structured (مبني) upon nominative sign (رفع) like ضمة and the like of it (الف ; واو) and its e.g. is يا زَيْدُ and يا رَجُلُ and يا زَيْدَانَ and يا زَيْدُونَ .

وَ يُخَفَضُ بِلَامِ الاسْتِغَاثَةِ نَحْوُ يَا لَزِيذٍ وَ يُفْتَحُ بِالْحَاقِ الْفَهَا نَحْوُ يَا زَيْدَاهُ وَ يُنْصَبُ إِنْ كَانَ مُضَافًا نَحْوُ يَا عَبْدَ اللَّهِ أَوْ مُشَابِهًا لِلْمُضَافِ نَحْوُ يَا طَالِعًا جِبَلًا أَوْ نَكْرَةً غَيْرَ مَعِينَةٍ كَقَوْلِ الْأَعْمَى يَا رَجُلًا خُذْ بِيَدِي وَ إِنْ كَانَ مُعَرَّفًا بِاللَّامِ قِيلَ يَا أَيُّهَا الرَّجُلُ وَ يَا أَيُّهَا الْمَرْأَةُ

And genitive sign (كسرة) is given to the one accosted (منادي) with لام of help (لام الاتغاة) e.g. يا لَزِيذٍ . And is given accusative sign (فتح) by joining alif (الف) and haa (•) to it (منادي) eg يا (منادي) (منصوب) if the called (منادي) is the annexed (مضاف) eg يا عَبْدَ اللَّهِ or if it (منادي) resembles the annexed (مضاف) e.g. يا طَالِعًا جِبَلًا or (if the called) is indefinite and not specified e.g. when the blind says يا رَجُلًا خُذْ بِيَدِي (O man! hold my hand. Here رَجُل can be anybody). And if منادي is made definite by laam (معرفا باللام) it is said يا أَيُّهَا الرَّجُلُ and يا أَيُّهَا الْمَرْأَةُ

فَصْلٌ

المفعول فيه: هو اسم ما وقع فعل الفاعل فيه من الزمان والمكان ويُسمى ظرفاً وظرف الزمان على قسمين مبهمٌ وهو ما لا يكون له حدٌّ معينٌ كدهرٍ وحينٍ ومحدودٌ وهو ما يكون له حدٌّ معينٌ كيومٍ وليلةٍ وشهرٍ وسنةٍ وكلها منصوبٌ بتقديرٍ في تقولٍ صُمْتُ دهرًا وسافرتُ شهرًا أي في دهرٍ وشهرٍ

Circumstantial object or Adverb (المفعول فيه), is that noun on which occurs the action of the agent at some time or place and it is named as circumstantial object (ظرف). The circumstantial object of time (ظروف الزمان) is of two types (مبهم and محدود). The uncertain circumstantial object of time (مبهم ظرف زمان) is that in which there is no fixed limit of time, like unlimited time (دهر) and vague period (حين) and the limited circumstantial object of time (محدود ظرف زمان) is that in which there is a fixed limit of time like a day, a night, a month and a year and all these are accusative (منصوب) with implied في in it (ie في is omitted); you say سافرتُ شهرًا (I traveled for a month) and صُمْتُ دهرًا (I fasted for unlimited time) ie سافرتُ في شهرٍ and صُمْتُ في دهرٍ

و ظروف المكان كذلك مبهمٌ وهو منصوبٌ ايضًا بتقديرٍ في نحو جلستُ خلفك و أمامك و محدودٌ وهو ما لا يكونُ منصوبًا بتقديرٍ في بل لا بدُّ من ذكرٍ فيه نحو جلستُ في الدار و في السوق و في المسجد

The circumstantial object (Adverb) of place (ظرف مكان) is similarly uncertain (مبهم) and it is also accusative (منصوب) with

و يجوزُ ترخيمُ المنادى و هو حذفٌ في آخره للتخفيف كما تقولُ في مالك يا مَالُ و في منصور يا مَنْصُ و في عثمان يا عَثْمُ و يجوزُ في آخر المنادى المرخَّم الضمُّ والحركة الأصلية كما تقولُ في يَا حارثُ يا حارُ و يا حارِ And allowed is euphony (ترخيم) of the called (منادي) and its last letter is eliminated for softening (تخفيف) when for مالك you say يا عَثْمُ you say عثمان and for مَنْصُ you say منصور and for مَالُ you say يا حارُ and يا حارُ you say يا حارثُ like (الحركة الأصلية) (the original case sign) of the called euphonic (منادي مرخم) and the original case sign

واعلم أنَّ يا من حروفِ النداء قد تُستعملُ في المندوبِ ايضًا و هو المُتَفَجِّعُ عليه بيًا او وَا كما يُقالُ يا زِيْداه و وَا زِيْداه فَوَا مُخْتَصَّةٌ بالمندوبِ وَا مُشْرَكَةٌ بينَ النداءِ والمندوبِ وحُكْمُهُ في الاعرابِ والبناءِ مِثْلُ حُكْمِ المُنَادَى And know that يا from the vocative particles is also used for lamented (مندوب) and it is that one, who is lamented upon through يا or وَا as it is said يا زِيْداه and وَا زِيْداه. As for وَا it is used only for مندوب and يا is used for both calling (نداء) and lamented (مندوب). And its rule (ie of مندوب) in being declinable (معرب) and structured (مبنى) is like the one Called or Accosted (منادي).

فصل

المفعول فيه: هو اسم ما وقع فعل الفاعل فيه من الزمان والمكان ويسمى ظرفاً وظرف الزمان على قسمين مبهم وهو ما لا يكون له حد معين كدهر وحين ومحدود وهو ما يكون له حد معين كيوم وليلة وشهر وسنة وكلها منصوب بتقدير في تقول صُمتُ دهرًا وسافرتُ شهرًا أي في دهر وشهر

Circumstantial object or Adverb (المفعول فيه), is that noun on which occurs the action of the agent at some time or place and it is named as circumstantial object (ظرف). The circumstantial object of time (ظروف الزمان) is of two types (محدود and مبهم). The uncertain circumstantial object of time (مبهم ظرف زمان) is that in which there is no fixed limit of time, like unlimited time (دهر) and vague period (حين) and the limited circumstantial object of time (محدود ظرف زمان) is that in which there is a fixed limit of time like a day, a night, a month and a year and all these are accusative (منصوب) with implied في in it (ie في is omitted); you say سافرتُ شهرًا (I traveled for a month) and صُمتُ دهرًا (I fasted for unlimited time) ie سافرتُ في شهر and صُمتُ في دهر

و ظروف المكان كذلك مبهم وهو منصوب أيضاً بتقدير في نحو جلستُ خلفك وأمامك ومحدود وهو ما لا يكون منصوباً بتقدير في بل لا بد من ذكر في فيه نحو جلستُ في الدار وفي السوق وفي المسجد

The circumstantial object (Adverb) of place (ظرف مكان) is similarly uncertain (مبهم) and it is also accusative (منصوب) with

ويجوز ترخيم المنادى وهو حذف في آخره للتخفيف كما تقول في مالك يا مَالُ وفي منصور يا مَنْصُ وفي عثمان يا عَثْمُ ويجوز في آخر المنادى المرحم الضم والحركة الأصلية كما تقول في يَا حارثُ يا حارُ و يا حار

And allowed is euphony (ترخيم) of the called (منادي) and its last letter is eliminated for softening (تخفيف) when for مالك you say يا مَالُ and for منصور you say يا مَنْصُ and for عثمان you say يا عَثْمُ. And allowed is nominative case sign (الضم) upon the last (letter) of the called euphonic (منادي مرخم) and the original case sign (الحركة الأصلية) like for حارثُ you say يا حارُ and يا حار

واعلم أن يا من حروف النداء قد تستعمل في المندوب أيضاً وهو المتفجع عليه ييا أو وا كما يقال يا زيدا و وا زيدا فوا مختصة بالمندوب ويا مشتركة بين النداء والمندوب وحكمه في الأعراب والبناء مثل حكم المنادى And know that يا from the vocative particles is also used for lamented (مندوب) and it is that one, who is lamented upon through يا or وا as it is said يا زيدا and وا زيدا. As for وا it is used only for مندوب and يا is used for both calling (نداء) and lamented (مندوب). And its rule (ie of مندوب) in being declinable (معرب) and structured (مبنى) is like the one Called or Accosted (منادي).

(I sat behind you) and جلسْتُ أَمَامَكَ (I sat in front of you). The limited (محدود ظرف مكان) is that which is not accusative (منصوب) by hidden (implied) في but it is necessary that في is mentioned in it e.g. جلسْتُ في الدَّارِ (I sat in the house) and جلسْتُ في السُّوقِ (I sat in the market) and في المَسْجِدِ (it is not right to say جلسْتُ داراً)

فصل

المفعول له: هو اسم ما لاجله يقع الفعل المذكور قبله و يُنصبُ بتقدير اللام نحو ضربه تأديباً أي للتأديب و قعدتُ عن الحرب جُبناً أي للجبن و عند الرجاء هو مصدر تقديره أدبته تأديباً و جبتُ جُبناً

Causal object (المفعول له) is that noun for the sake (reason) of which the verb (action) mentioned before has occurred and it is accusative (منصوب) with implied laam (لام) eg (I hit him for teaching manners) i.e. for the sake of teaching manners and قعدتُ عن الحرب جُبناً (I kept away from war due to cowardice) i.e. for my cowardice. And according to grammarian زجاج it (causal object) is original noun (مصدر), its implied meaning is زجاج تأديباً and جبتُ جُبناً (but the argument of grammarian زجاج that ضربه تأديباً is akin to المفعول المطلق is invalid as the verb ضربتُ and causal object تأديباً are not from the same root and are different in meanings.)

فصل

المفعول معه: هو ما يُذكرُ بعد الواو بمعنى مع لمصاحبة مفعول الفعل نحو جاء البرد والجبات و جئتُ أنا و زيدا أي مع الجبات و مع زيد

Concomitant object (المفعول معه) is that noun which is mentioned after waw (واو), in the meaning of with (مع) for expressing association with the (preceding) passive element (مفعول) of the verb e.g. جاء البرد والجبات and جئتُ أنا و زيدا i.e. winter came with winter clothes and I came with Zaid.

فإن كان الفعل لفظاً و جاز العطف يجوز فيه الوجهان النصب و الرفع نحو جئتُ أنا و زيدا أو زيدا و إن لم يجز العطف تعين النصب نحو جئتُ و زيدا و إن كان الفعل معنًى و جاز العطف تعين العطف نحو ما ليزيد و عمرو

So if the verb is present in words and conjunction (عطف) is allowed then two things (applications) are allowed, either the accusative sign (نصب) of concomitant object or the nominative sign (رفع) of conjunction eg جئتُ أنا و زيدا (I came with Zaid. Here waw is in the meaning of **with** and Zaid is the concomitant object) or جئتُ أنا و زيدا (I and Zaid came. Here waw is in the meaning of **and**; Zaid is the noun conjuncted) and if conjunction (عطف) is not allowed (and verb is present in words), then select only accusative sign (نصب) e.g. جئتُ و زيدا (I came with Zaid. Here conjunction is invalid as the detached pronoun أنا is eliminated). And if the verb is implied (not mentioned in words) and conjunction (عطف) is allowed then conjunction (واو) is

determined (ie **و** is in meaning of **and** not in the meaning of **with**).e.g. **مَا لَزِيدٌ وَ عَمْرُو**.(Here **زید** and **عمرو** are in genitive case and are in conjunction to each other, therefore **waw** is in the meaning of **and** and not **with**)

وَأِنْ لَمْ يَجْزِ الْعَطْفُ تَعَيَّنَ النَّصْبُ نَحْوَ مَا لَكَ وَزَيْدًا وَ مَا شَأْنُكَ وَ عَمَرُوا
لِأَنَّ الْمَعْنَى مَا تَصْنَعُ

And if conjunction is not allowed (but verb is implied) then accusative sign (نصب) is determined (of noun occurring after waw ,as waw is in the meaning of **with**) e.g مالک و زیداً (ie مالک و زیداً) as it is in the meaning of مَأْتَصِعٌ وَ عَمْرًا (ie مَأْتَصِعٌ وَ عَمْرًا) and مَأْتَصِعٌ (مَأْتَصِعٌ) as it is in the meaning of مالک و مَأْتَصِعٌ (ie مالک و مَأْتَصِعٌ) and مَأْتَصِعٌ is in the meaning of verb مَأْتَصِعٌ , therefore waw is in meaning of **with** and not **and**)

Note= Waw in the meaning of **with** indicates that action of both have occurred together and in the same time and waw in the meaning of **and** indicates that action may or may not have occurred in the same time.

Note = Conjunction is valid only if the attached pronoun is emphasized by a detached pronoun as seen in eg جئتُ انا و زيدٌ or if the noun after waw is in genitive case like the noun before it eg مَا لِيْ بِزَيْدٍ وَ عَمْرٍو .

فَصْلٌ

الحَالُ: لَفْظٌ يَدُلُّ عَلَى بَيَانِ هَيَاةِ الْفَاعِلِ وَ الْمَفْعُولِ بِهِ أَوْ كِلَيْهِمَا نَحْوُ جَاءَنِي زَيْدٌ رَاكِبًا وَ ضَرَبْتُ زَيْدًا مَشْدُودًا وَ لَقِيتُ عَمْرًا رَاكِبَيْنِ

The Status or Condition (الحال) is that word which indicates the state of Agent (فاعل) and object (مفعول به) or both of them eg

جاءني زيدُ راكبًا (Zaid came to me riding) and ضربتُ زيدًا مشدودًا (I hit Zaid when he was tied up) and لقيتُ عمرًا راكبين (I met Amr when we both were riding).

و قد يكونُ الفاعلُ معنويًّا نحو زيدٌ في الدَّار قائمًا لأنَّ معناه زيدٌ استقرَّ في الدَّار قائمًا و كذا المفعولُ به نحو هذا زيدٌ قائمًا فإنَّ معناه المُشار إليه قائمًا هو زيدٌ

And at times the agent (فاعل) is implied (معنوي) eg زيدٌ في الدَّارِ because the meaning of this sentence is زيدٌ استَقَرَّ في الدَّارِ قائمًا (Zaid is waiting in house in standing condition). And similarly object (مفعول به) is implied eg هذا زيدٌ قائمًا because the meaning of this sentence is that the demonstrated (مشار إليه) who is standing is زيد .

والعامل في الحال فعلٌ او معنى فِعْلٍ وَالْحَالُ نَكْرَةٌ اَبَدًا وَ ذُو الْحَالِ معرفة
غالبًا كما رَأَيْتَ في الامثلة المَذْكُورَةِ فان كان ذُو الْحَالِ نَكْرَةً يَجِبُ تَقْدِيمُ
الحال عليه نحو جَاءَنِي رَاكِبًا رَجُلٌ لِنَلَأْ ثُلُثَيْسٍ بِالصَّفَةِ في حالة النصب في
مثل قَوْلِكَ رَأَيْتُ رَجُلًا رَاكِبًا

The active element (عامل) of the status (حال) is a verb or a word with the meaning of verb. The status (حال) is always indefinite and the concerned (ذو الحال) is mostly definite, as you saw in the above mentioned examples. If concerned (ذو الحال) is indefinite then precedence of status (حال) is essential eg جاءني راكبًا رجلًا (A man came to me riding), so that it (status) is not confused as adjective (صفة) in accusative condition (نصب) like in your saying رأيت رجلًا راكبًا.

وقد تكون الحال جملة خبرية نحو جاءني زيدٌ و غلامه راكبٌ أو يركبُ غلامه

At times status (حال) is predicative sentence (جملة خبرية) e.g. جاءني زيدٌ يركبُ غلامه or جاءني زيدٌ و غلامه راكبٌ.

ومثال ما كان عاملها معنى الفعل نحو هذا زيدٌ قائمًا معناه أنبّه و أشير و قد يحذف العامل لقيام قرينة كما تقول للمسافر سالمًا غانمًا أي ترجع سالمًا غانمًا

The example of that status (حال) whose active element is one which gives meaning of verb (معنى الفعل) e.g. هذا زيدٌ قائمًا. Its meaning is أنبّه and أشير (I indicate that Zaid is standing). At times the active element (verb, resembling verb, meaning of verb) of status (حال) is eliminated if situation permits, as you say to a traveler سالمًا غانمًا i.e. ترجع سالمًا غانمًا (you return safe and successful).

Note = status is always indefinite and can be a singular word or a sentence (ie it can be a noun or a sentence)

Note = Among the above described five objects, only the Direct object indicates the status or condition.

Note = Active element of status which gives it accusative sign is a verb or word resembling verb, which is eliminated if situation permits.

Note = usually the concerned is definite like the primate and rarely it is indefinite. Precedence of status is essential if concerned is indefinite. Precedence of status over indefinite concerned is allowed only if status is singular word and not if it occurs as a sentence.

فصل

التمييز: هو تذكّر بعد مقدار من عددٍ أو كيلٍ أو وزنٍ أو مساحةٍ أو غير ذلك مما فيه إبهامٌ ترفع ذلك الإبهام نحو عندي عشرون درهماً و قفيزان بُراً و منوان سمنًا و جريبان فطناً و على التمرة مثلها زبداً

The distinctive (التمييز) is that indefinite noun, which is mentioned after a quantity from number or measure or weight or distance etc in which vagueness is found. It removes that vagueness or ambiguity (and specifies the unit or thing) e.g. عندي عشرون درهماً

(I have twenty dirham) and عِنْدِي قَفِيزَانِ بُرٍّ (I have two units of wheat) and عِنْدِي مَنَوَانِ سَمْنًا (I have two kilos of ghee) and عِنْدِي قُطْنَانِ (I have two units of cotton) and عَلَى التَّمْرَةِ مِثْلُهَا زُبْدًا (Upon the date is similar quantity of butter).

وقد يكونُ عَنْ غَيْرِ مَقْدَارٍ نَحْوَ هَذَا خَاتَمٌ حَدِيدًا وَ سَوَارٌ ذَهَبًا وَ فِيهِ الْخَفْضُ أَكْثَرُ وَ قَدْ يَقَعُ بَعْدَ الْجُمْلَةِ لِرَفْعِ الْإِبْهَامِ عَنْ نَسَبَتِهَا نَحْوَ طَابَ زَيْدٌ نَفْسًا أَوْ عِلْمًا أَوْ أَبًا

And distinctive at times is also without quantity (or measure) e.g. سَوَارٌ ذَهَبًا (Bracelet of gold) and هَذَا خَاتَمٌ حَدِيدًا (The ring is of iron) and it mostly comes as genitive (مَكْسُور) in such situation (as it occurs as مِضَافٌ إِلَيْهِ). At times the distinctive (التَّمِيز) comes after sentence to remove the uncertainty with respect to it .eg طَابَ زَيْدٌ (Zaid is pleased with respect to himself) or طَابَ زَيْدٌ عِلْمًا (Zaid is good with respect to knowledge) or طَابَ زَيْدٌ أَبًا (zaid is happy with respect to father).

Note = Distinctive is mostly accusative when it specifies the unit of quantity, but it also occurs as genitive when it specifies the nature of a thing.

فَصْلٌ

المُسْتَثْنَى: لَفْظٌ يُذَكَّرُ بَعْدَ الْوَاوِ وَأَخَوَاتِهَا لِيَعْلَمَ أَنَّهُ لَا يُنْسَبُ إِلَيْهِ مَا نُسِبَ إِلَى مَا قَبْلَهَا وَ هُوَ عَلَى قِسْمَيْنِ مُتَّصِلٌ وَ هُوَ مَا أَخْرَجَ عَنْ مُتَعَدِّدٍ بِالْوَوِ وَأَخَوَاتِهَا نَحْوُ جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا

The excluded (المستثنى) is that word which is mentioned after (the exceptive particle) الْوَوِ and its sisters so that it is known that it is not related to (or excluded from) the thing mentioned before it (ie مِثْلُهُ مِنْهُ). The excluded (المستثنى) is of two types; related (متصل) and it is that excluded (مستثنى) which is removed out of many of its kind by الْوَوِ and its sisters (i.e مِثْلُهُ مِنْهُ is from the kind of مِثْلُهُ مِنْهُ) e.g. (All men came except zaid) جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا .

و مُنْقَطِعٌ وَ هُوَ الْمَذْكُورُ بَعْدَ الْوَوِ وَأَخَوَاتِهَا غَيْرُ مُخْرَجٍ عَنْ مُتَعَدِّدٍ لِعَدَمِ دُخُولِهِ فِي الْمُسْتَثْنَى مِنْهُ نَحْوُ جَاءَنِي الْقَوْمُ إِلَّا حِمَارًا

And the (second type) unrelated (منقطع) is that which is mentioned after الْوَوِ and its sisters and it is not removed from many as it is not from the kind of the included (i.e مِثْلُهُ مِنْهُ is not from the kind of مِثْلُهُ مِنْهُ) eg (All men came except a donkey) جَاءَنِي الْقَوْمُ إِلَّا حِمَارًا .

وَ اعْلَمْ أَنَّ إِعْرَابَ الْمُسْتَثْنَى عَلَى أَرْبَعَةِ أَقْسَامٍ فَإِنْ كَانَ مُتَّصِلًا وَقَعَ بَعْدَ الْوَوِ فِي كَلَامٍ مُوجِبٍ أَوْ مُنْقَطِعًا كَمَا مَرَّ أَوْ مُقَدِّمًا عَلَى الْمُسْتَثْنَى مِنْهُ نَحْوُ مَا جَاءَنِي إِلَّا زَيْدًا أَحَدًا وَ كَانَ بَعْدَ خَلَا وَ عَدَا عِنْدَ الْأَكْثَرِ أَوْ بَعْدَ مَا خَلَا وَ مَا عَدَا وَلَيْسَ وَلَا يَكُونُ نَحْوُ جَاءَنِي الْقَوْمُ خَلَا زَيْدًا الْخَ كَانَ مُنْصُوبًا

وإن كان بعدَ غيرَ و سَوَى و سَوَاء و حَاشَا عندَ الأكثرِ كانَ مَجْرُورًا نحو
جاءني القومُ غيرَ زيدٍ و سَوَى زيدٍ و سَوَاء زيدٍ و حَاشَا زيدٍ

And if the excluded (المستثنى) is after غير and سوي and سواء and حاشا then according to most grammarians, it will be genitive
سَوَاء زيدٍ and جاءني القومُ سَوَى زيدٍ and جاءني القومُ غيرَ زيدٍ (مجرور)
جاءني القومُ حَاشَا زيدٍ and جاءني القومُ

وَأَعْلَمُ أَنَّ إعرابَ غيرِ كإعرابِ المستثنى بالألّا تقولُ جاءني القومُ غيرَ زيدٍ و
غيرَ جمارٍ و ما جاءني غيرَ زيدٍ القومُ و ما جاءني أحدٌ غيرَ زيدٍ و غيرَ
زيدٍ و ما جاءني غيرَ زيدٍ و ما رأيتُ غيرَ زيدٍ و ما مررتُ بغيرِ زيدٍ

Know that declension (إعراب) of غير is like declension of the
excluded (المستثنى) with الّا; you say جاءني القومُ غيرَ زيدٍ and غيرَ جمارٍ
and ما جاءني أحدٌ غيرَ زيدٍ and ما جاءني غيرَ زيدٍ القومُ and جاءني القومُ
ما and ما رأيتُ غيرَ زيدٍ and ما جاءني غيرَ زيدٍ and ما جاءني أحدٌ غيرَ زيدٍ
مررتُ بغيرِ زيدٍ

وَأَعْلَمُ أَنَّ لفظةَ غيرَ موضوعةٌ لِلصِّفَةِ و قد تُستعملُ للاستثناء كما أَنَّ لفظةَ
إلّا موضوعةٌ للاستثناء و قد تُستعملُ لِلصِّفَةِ كَمَا فِي قوله تعالى لو كَانَ
فيهما الهةُ إلّا اللهُ لَفَسَدَتَا أي غيرُ الله و كذلك قولك لا الهَ إلّا اللهُ

And know that the word غير is mostly used for adjective (صفة)
and sometimes used for exclusion (الاستثناء), like the word الّا
is mostly used for exclusion (الاستثناء) but at times it is used for
adjective as said by Allah the exalted ie لو كَانَ فيهما الهةُ إلّا اللهُ لَفَسَدَتَا
لا الهَ إلّا اللهُ (other than Allah) and similarly you say غيرُ الله

Know that the declension (إعراب) of المستثنى are of four types:

So if excluded (المستثنى) is related (متصل) and occurs after الّا in
affirmative sentence (كلام موجب) or is unrelated (منقطع) as
mentioned (in the above two examples) or the excluded (المستثنى)
precedes the included (المستثنى منه) e.g. ما جاءني إلّا زيدًا أحدٌ (المستثنى منه)
or if it is after خلا and عدا or according to most grammarians it is after
etc; then the excluded (المستثنى) is accusative (منصوب).

وإن كان بعدَ الّا في كلامٍ غيرِ موجبٍ و هو كُلُّ كلامٍ يكونُ فيه نفيٌ و نهيٌ
ر استفهامٌ و مستثنى منه مذكورٌ يجوزُ فيه الوجهانِ النصبُ والبدلُ عمّا
قبلها نحو ما جاءني أحدٌ إلّا زيدًا و الّا زيدٌ و إن كان مُفَرَّغًا يأنَّ يكونَ بعدَ
إلّا في كلامٍ غيرِ موجبٍ و المستثنى منه غيرُ مذكورٍ كانَ إعرابه بحسبِ
العواملِ تقولُ ما جاءني الّا زيدٌ و ما رأيتُ الّا زيدًا و ما مررتُ إلّا بزيدٍ

(كلام غير موجب) if it (المستثنى) is after non affirmative sentence
& if it (المستثنى) is after non affirmative sentence (كلام غير موجب)
and it is all that sentence in which is negation (نفي), negative
command (نهي), interrogation (استفهام) and the included (منه)
(المستثنى) is mentioned, then two things are allowed accusative
sign (نصب) or the substitute (بدل) of its before noun (i.e. منه)
بما جاءني أحدٌ إلّا زيدٌ (accusative) or ما جاءني أحدٌ إلّا زيدًا (المستثنى
(nominative substitute) and (in non- affirmative sentence) if the
excluded (المستثنى) is alone mentioned and occurs after الّا and the
included (المستثنى منه) is not mentioned then declension (إعراب)
of the excluded (المستثنى) will be according to the active
elements (before الّا) you say ما جاءني إلّا زيدٌ and ما رأيتُ إلّا زيدًا
ما مررتُ إلّا بزيدٍ and

Note = In the above two examples **الْأ** is in the meaning of adjective **غير** (ie in the meaning of other than and not in the meaning of except), as Allah is not one of the god among the assumed gods but there is no god other than (**غير**) Allah.

Note = The excluded (**المستثني**) is introduced as a word because though it is usually a singular noun but it can also be a sentence.

فصل

خبر كان و أخواتها: هو المسند بعد دخولها نحو كان زيد قائماً و حكمه كحكم خبر المبتدأ إلا أنه يجوز تقديمه على اسمائها مع كونه معرفة بخلاف خبر المبتدأ نحو كان القائم زيد

Predicate of كان and its sisters (خبر كان و أخواتها) it is information (مسند) after entering of. كان and its sisters (upon nominal sentence) e.g. كان زيد قائماً. And its rule is like predicate (خبر) of primate (مبتداء), except that allowed is its precedence over its nouns even if it be definite (or indefinite) in contrast to the predicate (خبر) of primate (مبتداء) e.g. كان القائم زيد.

فصل

اسم إن و أخواتها: هو المسند إليه بعد دخولها نحو إن زيداً قائماً.

Noun of ان and its sisters (اسم ان وأخواتها) it is subject (مسند إليه) after entering of **إن** and its sisters (upon nominal sentence) e.g. **إن** زيداً قائماً

فصل

المنصوب بلا التي لنفي الجنس: هو المسند إليه بعد دخولها يليها نكرة مضافة نحو لا غلام رجل في الدار أو مشابهاً لها نحو لا عشرين درهماً في الكيس

The accusative by لا of generic negation (اسم لا لنفي جنس) it is that noun which becomes subject (مسند إليه) after its entry (ie of) (نكرة مضافة) e.g. لا غلام رجل في الدار or resembling the annexed (شبه مضاف) e.g. عشرين درهماً في الكيس

فإن كان بعد لا نكرة مفردة تُبنى على الفتح نحو لا رجل في الدار و إن كان معرفة أو نكرة مفصولة بـ **بينه** و **بين** لا كان مرفوعاً و يجب تكرير لا مع اسم آخر تقول لا زيد في الدار و لا عمرو ولا فيها رجل ولا امرأة

If after **لا** is indefinite singular (نكرة مفردة) then it is structured (مبني) upon فتح eg. لا رجل في الدار. And if after **لا** is definite or indefinite noun and there is a gap (distance between **لا** and نكرة ;

or لا and معرفة) then it will be مرفوع and compulsory is the repetition of لا with other noun, You say لا زيد في الدار و لا عمرو (example of definite noun) and لا فيها رجل و لا امرأة (example of a gap between لا and its indefinite noun)

ويجوز في مثل لا حول و لا قوة إلا بالله خمسة أوجه فتحهما و رفعهما و فتح الأول و نصب الثاني و فتح الأول و رفع الثاني و فتح الثاني و قد يُحذف اسم لا لقرينة نحو لا عليك أي لا بأس عليك

Five variations in declension (اعراب) are allowed in case of (in which the repetition of لا comes after conjunctive particle waw but there is no gap between لا and the noun)

- 1= Both nouns have فتح (e.g. لا حول و لا قوة)
- 2= Both nouns have رفع (e.g. لا حول و لا قوة)
- 3=first is given فتح and second نصب (e.g. لا حول و لا قوة)
- 4=first is given فتح and second رفع (e.g. لا حول و لا قوة)
- 5=first is given رفع and second فتح (e.g. لا حول و لا قوة)

And at times noun of لا of generic negation is eliminated, if situation permits, for example لا بأس عليك i.e. لا عليك

فصل

خبر ما و لا المشبهتين بليس: هو المُسندُ بعد دخولهما نحو ما زيد قائماً ولا رجل حاضراً

ليس resembling لا and ما Predicate of

(مسند) after entering (خبر ما و لا المشبهتين بليس) is information (Zaid is not standing) and (لا and ما) e.g. ما زيد قائماً (No man is present) لا رجل حاضراً

و ان وقع الخبر بعد الا نحو ما زيد الا قائم او تقدم الخبر على الاسم نحو ما قائم زيد او زيدت ان بعد ما نحو ما ان زيد قائم بطل العمل كما رأيت في الأمثلة و هذا لغة أهل الحجاز أما بنو تميم فلا يعملونها أصلاً قال الشاعر
يلسان بني تميم شِعْرٌ و مُهْفَهَفٌ كَالْعُصْنِ قُلْتُ لَهُ انْتَسِبَ - فَأَجَابَ مَا قَتَلَ
المُحِبِّ حَرَامٍ يَرْفَعُ حَرَامَ

And if predicate (خبر) comes after الا eg ما زيد الا قائم or predicate (خبر) precedes the noun eg ما قائم زيد or if ان additional is brought after ما eg ما ان زيد قائم then its action is nullified as you saw in the above examples, (but gives the meaning of negation) and this is the rule (لغة) of the AlHijaz group; but according to Banu tamim group, they both ie ما and لا are not the active element (عامل) originally; said the poet in the tongue of bani tamim:

و مُهْفَهَفٌ كَالْعُصْنِ قُلْتُ لَهُ انْتَسِبَ - فَأَجَابَ مَا قَتَلَ الْمُحِبِّ حَرَامَ

The word حَرَامٌ has رفع (indicating that ما is not an active element according to bani tamim)

المَقْصِدُ الثَّالِثُ فِي الْمَجْرُورَاتِ

الْأَسْمَاءُ الْمَجْرُورَةُ هِيَ الْمُضَافُ إِلَيْهِ فَقَطْ وَ هُوَ كُلُّ اسْمٍ تُسَبِّبُ إِلَيْهِ شَيْءٌ
بِوَسِيلَةِ حَرْفِ الْجَرِّ لَفْظًا نَحْوُ مَرَرْتُ بِزَيْدٍ وَ يُعْبَرُ عَنْ هَذَا التَّرْكِيبِ فِي
الْإِصْطِلَاحِ بِأَنَّهُ جَارٌّ وَ مَجْرُورٌ أَوْ تَقْدِيرًا نَحْوُ غُلَامٌ زَيْدٌ تَقْدِيرُهُ غُلَامٌ لِزَيْدٍ وَ
يُعْبَرُ عَنْهُ فِي الْإِصْطِلَاحِ بِأَنَّهُ مُضَافٌ وَ مُضَافٌ إِلَيْهِ وَ يَجِبُ تَجْرِيدُ
الْمُضَافِ عَنِ التَّنْوِينِ أَوْ مَا يَقُومُ مَقَامَهُ وَ هُوَ نُونُ التَّنْوِينِ وَ الْجَمْعُ نَحْوُ
جَاءَنِي غُلَامٌ زَيْدٌ وَ غُلَامًا زَيْدٌ وَ مُسْلِمُو مِصْرَ

The third aim in discussion of genitive nouns

The genitive nouns (that to which is annexed a noun) are only (مضاف إليه) (that to which is annexed a noun) and it is all that noun to which is related a thing by the medium of preposition (حرف الجر) in words e.g. مَرَرْتُ بِزَيْدٍ and this composition (تركيب) in the grammatical terminology is interpreted as جار and مجرور. or is implied (i.e. preposition is not present in words) eg غُلَامٌ زَيْدٌ and its implied interpretation is غُلَامٌ لِزَيْدٍ (ل is not mentioned but is implied) and in grammatical terminology it is termed as مضاف and مضاف إليه . It is essential that the annexed (مضاف) be free of nunation (تنوين) or that which represents it (ie تنوين) and it is Nun of dual and plural eg جَاءَنِي غُلَامٌ زَيْدٌ and جَاءَنِي غُلَامًا زَيْدٌ and جَاءَنِي مُسْلِمُو مِصْرَ

وَأَعْلَمُ أَنَّ الْإِضَافَةَ عَلَى قِسْمَيْنِ مَعْنَوِيَّةٍ وَ لَفْظِيَّةٍ

And know that (implied) annexation (احصاة) is upon two types, one which defines or specifies the annexed (معنوية) and the other which decreases only the word (لفظية).

Note = In the above two types ie معنوية and لفظية the preposition is not mentioned in words and therefore both are of the category of مضاف and مضاف إليه and not جار and مجرور in which prepositional particle is mentioned in words. So both the types ie معنوية and لفظية which is going to be discussed presently is from the the implied category in which the prepositional particle is not mentioned in words. The term لفظية in fact is used to indicate reduction in words in the implied category (and must not be confused with جار and مجرور in which preposition is mentioned and not implied) and term معنوية is used to indicate the specification in the implied category.

أَمَّا الْمَعْنَوِيَّةُ فَهِيَ أَنْ يَكُونَ الْمُضَافُ غَيْرَ صِفَةٍ مُضَافَةٍ إِلَى مَعْمُولِهَا

As for the implied annexation (معنوية) its annexed (مضاف) must not be such a صيغة of صفة which is annexed to its passive element (مضاف إليه ie)

Note = In the above implied category (unlike the second implied category of annexation ie لفظية) the annexed (مضاف) must be an inert noun (اسم جامد) and not active participle noun, passive participle noun or comparative noun.

المَقْصِدُ الثَّالِثُ فِي الْمَجْرُورَاتِ

الاسماءُ المَجْرُورَةُ هِيَ الْمُضَافُ إِلَيْهِ فَقَطْ وَ هُوَ كُلُّ اسْمٍ نُسِبَ إِلَيْهِ شَيْءٌ بِوَاسِطَةِ حَرْفِ الْجَرِّ لَفْظًا نَحْوُ مَرَرْتُ بِزَيْدٍ وَ يُعْبَرُ عَنْ هَذَا التَّرْكِيبِ فِي الْإِصْطِلَاحِ بِأَنَّهُ جَارٌّ وَ مَجْرُورٌ أَوْ تَقْدِيرًا نَحْوُ غُلَامٌ زَيْدٍ تَقْدِيرُهُ غُلَامٌ لَزَيْدٍ وَ يُعْبَرُ عَنْهُ فِي الْإِصْطِلَاحِ بِأَنَّهُ مُضَافٌ وَ مُضَافٌ إِلَيْهِ وَ يَجِبُ تَجْرِيدُ الْمُضَافِ عَنِ التَّنْوِينِ أَوْ مَا يَقُومُ مَقَامَهُ وَ هُوَ نُونُ التَّنْوِينِ وَ الْجَمْعُ نَحْوُ جَاءَنِي غُلَامٌ زَيْدٍ وَ غُلَامًا زَيْدٍ وَ مُسْلِمُو مِصْرَ

The third aim in discussion of genitive nouns

The genitive nouns (الاسماء المجرورة) are only مضاف إليه (that to which is annexed a noun) and it is all that noun to which is related a thing by the medium of preposition (حرف الجر) in words e.g. مَرَرْتُ بِزَيْدٍ and this composition (تركيب) in the grammatical terminology is interpreted as جار and مجرور, or is implied (i.e. preposition is not present in words) eg غُلَامٌ زَيْدٍ and its implied interpretation is غُلَامٌ لَزَيْدٍ (ل is not mentioned but is implied) and in grammatical terminology it is termed as مضاف and مضاف إليه. It is essential that the annexed (مضاف) be free of nunation (تنوين) or that which represents it (ie تنوين) and it is Nun of dual and plural eg جَاءَنِي غُلَامٌ زَيْدٍ and جَاءَنِي غُلَامًا زَيْدٍ and جَاءَنِي مُسْلِمُو مِصْرَ

وَأَعْلَمُ أَنَّ الْإِضَافَةَ عَلَى قِسْمَيْنِ مَعْنَوِيَّةٍ وَ لَفْظِيَّةٍ

And know that (implied) annexation (إضافة) is upon two types, one which defines or specifies the annexed (مَعْنَوِيَّة) and the other which decreases only the word (لَفْظِيَّة).

Note = In the above two types ie مَعْنَوِيَّة and لَفْظِيَّة the preposition is not mentioned in words and therefore both are of the category of مضاف and مضاف إليه and not جار and مجرور in which prepositional particle is mentioned in words. So both the types ie مَعْنَوِيَّة and لَفْظِيَّة which is going to be discussed presently is from the the implied category in which the prepositional particle is not mentioned in words. The term لَفْظِيَّة in fact is used to indicate reduction in words in the implied category (and must not be confused with جار and مجرور in which preposition is mentioned and not implied) and term مَعْنَوِيَّة is used to indicate the specification in the implied category.

أَمَّا الْمَعْنَوِيَّةُ فَهِيَ أَنْ يَكُونَ الْمُضَافُ غَيْرَ صِفَةٍ مُضَافَةٍ إِلَى مَعْمُولِهَا

As for the implied annexation (مَعْنَوِيَّة) its annexed (مضاف) must not be such a صيغة of صفة which is annexed to its passive element (مضاف إليه ie)

Note = In the above implied category (unlike the second implied category of annexation ie لَفْظِيَّة) the annexed (مضاف) must be an inert noun (اسم جامد) and not active participle noun, passive participle noun or comparative noun.

و هي أمّا بمعنى اللام نحو غلامٌ زيدٌ أو بمعنى من نحو خاتمٌ فضةٍ أو بمعنى
 في نحو صلوةُ الليل

It (إضافة معنوية) will be either in the meaning of e.g. غلامٌ زيدٌ (here زيدٌ is not from the kind of غلامٌ nor it is a circumstantial ie (here زيدٌ is from the kind of غلامٌ ie ring is made of silver) or in the meaning of e.g. صَلَوَةُ اللَّيْلِ (صَلَوَةُ اللَّيْلِ is from the kind of صَلَوَةُ اللَّيْلِ ie prayer of night time)

وَفَائِدُهُ هَذِهِ الْإِضَافَةُ تَعْرِيفُ الْمُضَافِ إِنْ أُضِيفَ إِلَى مَعْرِفَةٍ كَمَا مَرَّ أَوْ تَخْصِيصُهُ إِنْ أُضِيفَ إِلَى نَكْرَةٍ كَغُلَامٍ رَجُلٍ

And advantage of this annexation (إضافة معنوية) is that it defines (تعريف) the annexed (مضاف) if it is annexed to a definite noun as mentioned before or it specifies (تخصيص) the annexed (مضاف) if it is annexed to an indefinite noun eg غُلَامٌ رَجُلٌ (ie not just a common slave but is specifically the slave of a man)

وَأَمَّا اللَّفْظِيَّةُ فَهِيَ أَنْ يَكُونَ الْمُضَافُ صِفَةً مُضَافَةً إِلَى مَعْمُولِهَا وَ هِيَ فِي تَقْدِيرِ الْإِنْفِصَالِ نَحْوُ ضَارِبُ زَيْدٍ وَ حَسَنُ الْوَجْهِ وَ قَائِدُهَا تَخْفِيفٌ فِي اللَّفْظِ فَقَطْ

And as for implied annexation in words (اضافة لفظية) it is that annexation (اضافة) in which the annexed (مضاف) is صيغة of صفة annexed to its معمول (i.e. مضاف اليه) and this اضافة is based upon implied separation (تقدير الانفصال) ; ie this annexation only leads to economy of words and the meaning remains the same as it was

before annexation) e.g ضَارِبُ زَيْدٍ (here زَيْدٍ is object of ضَارِبُ, ie تتوین is dropped from ضَارِبُ but meaning has not changed) and حَسَنُ الْوَجْهِ (here الْوَجْهِ is agent of حَسَنُ, ie تتوین is dropped from حَسَنُ but meaning has not changed) and its benefit is just a benefit of lessening of words only (e.g. omission of نون in the above examples).

Note = when صيغة of صفة like active participle noun, passive participle noun and comparative noun is مضاف then its passive element ie مضاف اليه is either its agent or object. In other words there is a relation of صيغة of صفة and its passive element (ie agent or object) prior to annexation and therefore annexation in words (اضافة لفظية) do not give the benefit of specification of مضاف like اضافة معنوية but only leads to economy of words.

واعلم أنك إذا أضفت الاسم الصحيح أو الجاري مجرى الصحيح إلى ياء
المكلم كسرت آخره و أسكنت الياء أو فتحتها كغلامي و دلوي و ظبي و ان
كان آخر الاسم القاتنثب كعصاي و رحاي خلافا للهديل كعصي و رحي

And know that when اضافة is done of اسم صحيح (sound noun ie word in which last letter is not a vowel) or الجاري مجري الصحيح (word in which last letter is a vowel and before it is quiescent) towards ياء of first person (ياء متكلم) then give genitive case sign (ياء ساكن) to its last letter and make ياء either quiescent (ياء ساكن) or give ياء accusative case sign (فتح) like ظبيّ and ذلويّ and غلاميّ . And if the last letter of noun is alif (الف) keep as it is e.g. عصاى and رَحَاى as oppose to grammarian huzail (who prefers to

و هي إمّا بمعنى اللأم نحو غلامٌ زيدٌ أو بمعنى من نحو خاتمٌ فضّةٍ أو بمعنى
في نحو صلّوه الليل

It (إضافة معنوية) will be either in the meaning of لام e.g. زَيْدٌ غُلَامٌ (here زَيْدٌ is not from the kind of غُلَامٌ nor it is a circumstantial ie مضاف إليه is different from مضاف) or in the meaning of من e.g. خَاتَمٌ فَضَّةٌ (here مضاف إليه is from the kind of مضاف ie ring is made of silver) or in the meaning of في e.g. صَلَوةُ اللَّيْلِ (مضاف إليه is circumstantial of مضاف ie prayer of night time)

وَفَائِدُهُ هَذِهِ الْإِضَافَةُ تَعْرِيفُ الْمُضَافِ إِنْ أُضِيفَ إِلَى مَعْرِفَةٍ كَمَا مَرَّ أَوْ تَخْصِيصُهُ إِنْ أُضِيفَ إِلَى نَكْرَةٍ كَغُلَامِ رَجُلٍ

And advantage of this annexation (إضافة معنوية) is that it defines (تعريف) the annexed (مضاف) if it is annexed to a definite noun as mentioned before or it specifies (تخصيص) the annexed (مضاف) if it is annexed to an indefinite noun eg غلامٌ رجلٌ (ie not just a common slave but is specifically the slave of a man)

وَأَمَّا اللَّفْظِيَّةُ فَهِيَ أَنْ يَكُونَ الْمُضَافُ صِفَةً مُضَافَةً إِلَى مَعْمُولِهَا وَ هِيَ فِي تَقْدِيرِ الْإِنْفِصَالِ نَحْوُ ضَارِبُ زَيْدٍ وَ حَسَنُ الْوَجْهِ وَ فَإِذْنُهَا تَخْفِيفٌ فِي اللَّفْظِ

فَقَطُّ

And as for implied annexation in words (اضافة لفظية) it is that annexation (اضافة) in which the annexed (مضاف) is صفة of صيغة annexed to its معمول (i.e. مضاف اليه) and this اضافة is based upon implied separation (تقدير الانفصال) ; ie this annexation only leads to economy of words and the meaning remains the same as it was

before annexation) e.g. ضَارِبُ زَيْدٍ (here زَيْدٍ is object of ضَارِبُ, ie ضَارِبُ is dropped from ضَارِبُ but meaning has not changed) and حَسَنُ الْوَجْهِ (here الْوَجْهِ is agent of حَسَنُ, ie حَسَنُ is dropped from حَسَنُ but meaning has not changed) and its benefit is just a benefit of lessening of words only (e.g. omission of نون in the above examples).

Note = when صيغة of صفة like active participle noun, passive participle noun and comparative noun is مضاف then its passive element ie مضاف اليه is either its agent or object. In other words there is a relation of صيغة of صفة and its passive element (ie agent or object) prior to annexation and therefore annexation in words (اضافة لفظية) do not give the benefit of specification of مضاف like اضافة معنوية but only leads to economy of words.

واعلم أنَّكَ إِذَا أَضَفْتَ الْاسْمَ الصَّحِيحَ أَوْ الْجَارِيَ مَجْرَى الصَّحِيحِ إِلَى يَاءِ
الْمُكَلَّمِ كَسَرْتَ آخِرَهُ وَ أَسْكَنْتَ الْيَاءَ أَوْ فَتَحْتَهَا كَغُلَامِيَّ وَ دَلَوِيَّ وَ ظَبِيَّ وَ إِنْ
كَانَ آخِرُ الْاسْمِ الْفَاتَثُ ثَبِتَ كَعَصَايَ وَ رَحَايَ خِلَافًا لِلْهُذِيلِ كَعَصِيٍّ وَ رَجِيٍّ

And know that when اضافة is done of اسم صحيح (sound noun ie word in which last letter is not a vowel) or الجاري مجري الصحيح (word in which last letter is a vowel and before it is quiescent) towards ياء of first person (ياء متكلم) then give genitive case sign (ياء ساكن) to its last letter and make ياء either quiescent (ياء ساكن) or give ياء accusative case sign (فتح) like ظيبي and ذلوي and غلامي . And if the last letter of noun is alif (الف) keep as it is e.g. عصاي . and رحاي as oppose to grammarian huzail (who prefers to

convert alif into yaa and do incorporation (ادغام) with of ياء first person) like رَحِيٍّ and عَصِيٍّ

وَأِنْ كَانَ آخِرُ الْاسْمِ يَاءً مَكْسُورًا مَا قَبْلَهَا أُدْغِمَتِ الْيَاءُ فِي الْيَاءِ وَفَتْحَتْ
الْيَاءُ الثَّانِيَةَ لِئَلَّا يَلْتَقِيَ السَّاكِنَانِ تَقُولُ فِي قَاضِي قَاضِيٍّ وَ إِنْ كَانَ آخِرُهُ وَاوًّا مُسْلِمِيٍّ

And if the last letter (of noun) is yaa (يا) and before last letter is genitive (مكسور), then do incorporation (ادغام) of ياء with ياء (متكلم) and give فتح to second ياء so as not to join two quiescents (الساكنان); so for قاضي you say قاضيٍّ . And if its (noun) last letter is واو and before last is nominative (مضموم turn the واو to جاءني مُسْلِمِيٍّ (ie do ادغام of both ياء), so you say (ياء replaced by واو)

وَفِي الْأَسْمَاءِ السَّيِّئَةِ مُضَافَةٌ إِلَى يَاءِ الْمُتَكَلِّمِ تَقُولُ أَخِي وَ أَبِي وَ حَمِيٍّ وَ هَنِيٍّ
وَفِي عِنْدَ الْأَكْثَرِ وَ فَمِيٍّ عِنْدَ قَوْمٍ وَ ذُو لَا يُضَافُ إِلَى مُضْمَرٍ اصْلاً وَ قَوْلُ الْقَائِلِ إِنَّمَا يَعْرِفُ ذَا الْفَضْلِ مِنَ النَّاسِ ذُوؤُهُ شَادٌّ

And the six singular noun of genus (الاسماء الستة), when annexed (مضاف) to ياء of first person (ياء متكلم) you say أَخِي and أَبِي according to most grammarians and هَنِيٍّ and حَمِيٍّ according to one group. And annexation (اضافة) of ذُو is never done towards actual pronoun (it is always مضاف towards evident noun i.e. اسم ظاهر) and therefore it is rare to say like in verse of the poet ذُو (ie annexation (اضافة)) إِنَّمَا يَعْرِفُ ذَا الْفَضْلِ مِنَ النَّاسِ ذُوؤُهُ شَادٌّ: with pronoun is rare as seen in the above mentioned verse).

وَأَنَا قَطَعْتُ هَذِهِ الْأَسْمَاءَ عَنِ الْإِضَافَةِ قُلْتُ أَخٌ وَ أَبٌ وَ حَمٌّ وَ هَنَّ وَ قَمٌّ وَ ذُو لَا يَقْطَعُ عَنِ الْإِضَافَةِ الْبَيِّنَةُ

And when you remove out (cut out) these letters (ie اسماء الستة) from annexation (اضافة) then you say أَخٌ and أَبٌ and حَمٌّ and هَنَّ and قَمٌّ and (ie the third alphabet is eliminated and case sign is given to the second alphabet). And ذُو is never removed out from مضاف (it mostly comes as مضاف) definitely.

هَذَا كُلُّهُ بِتَقْدِيرِ حَرْفِ الْجَرِّ أَمَّا مَا يُذَكَّرُ فِيهِ حَرْفُ الْجَرِّ لَفْظًا فَسَيَأْتِيكَ فِي الْقِسْمِ الثَّالِثِ إِنْ شَاءَ اللَّهُ تَعَالَى

In all this (above discussion) the prepositional particle was implied (hidden) and as for that in which the prepositional particle (حرف جر) is mentioned in words, so its discussion will come in the third section (on particles) God willing .

convert alif into yaa and do incorporation (ادغام) with of ياء first person) like رَحِيَّ and عَصِيَّ

وإن كان آخر الاسم ياءً مكسوراً ما قبلها أدغمت الياء في الياء وفتحت الياء الثانية لئلا يلتقي الساكنان تقول في قاضي قاضي وإن كان آخره واوًا مضمومًا ما قبلها قلبتها ياءً و عملت كما عملت الآن تقول جاءني مُسْلِمِي

مُسْلِمِي

And if the last letter (of noun) is yaa (يا) and before last letter is genitive (مكسور), then do incorporation (ادغام) of ياء with ياء and give فتح to second ياء so as not to join two quiescents (متكلم) ; so for قاضي you say قاضي . And if its (noun) last letter is واو and before last is nominative (مضموم turn the واو to ياء and do the same (ie do ادغام of both ياء), so you say جاءني مُسْلِمِي (ياء replaced by واو)

وفي الأسماء الستة مضافة إلى ياء المتكلم تقول أخي وأبي وأمي وهني وفي عند الأكثر وفي عند قوم و ذو لا يضاف إلى مضممر أصلاً وقول القائل إنما يعرف ذا الفضل من الناس ذووه شأداً

And the six singular noun of genus (الأسماء الستة), when annexed (مضاف) to ياء of first person (ياء متكلم) you say أخي and أبي and أمي according to most grammarians and هني according to one group. And annexation (اضافة) of ذو is never done towards actual pronoun (it is always مضاف towards evident noun i.e. اسم ظاهر) and therefore it is rare to say like in verse of the poet (ie annexation (اضافة) of ذو with pronoun is rare as seen in the above mentioned verse).

وإذا قطعت هذه الأسماء عن الإضافة قلت أخ وأب وأم وهن وفم و ذو لا يقطع عن الإضافة البتة

And when you remove out (cut out) these letters (ie اسماء الستة) from annexation (اضافة) then you say أخ and أب and أم and هن and فم and (ie the third alphabet is eliminated and case sign is given to the second alphabet). And ذو is never removed out from اضافة (it mostly comes as مضاف) definitely.

هذا كله بتقدير حرف الجر أما ما يذكر فيه حرف الجر لفظاً فسيأتيك في القسم الثالث إن شاء الله تعالى

In all this (above discussion) the prepositional particle was implied (hidden) and as for that in which the prepositional particle (حرف جر) is mentioned in words, so its discussion will come in the third section (on particles) God willing .

الخاتمة في التوابع

يَعْلَمُ أَنَّ الَّتِي مَرَّتْ مِنَ الْأَسْمَاءِ الْمُعْرَبَةِ كَانَ أَغْرَابُهَا بِالِإِصَالَةِ بِأَنَّ دَخَلَتْهَا
الْعَوَامِلُ مِنَ الْمَرْفُوعَاتِ وَالْمَنْصُوبَاتِ وَالْمَجْرُورَاتِ فَقَدْ يَكُونُ إِغْرَابُ الْأِسْمِ
بِطَبِيعَةِ مَا قَبْلَهُ وَ يُسَمَّى التَّابِعَ لِأَنَّهُ يَتَّبِعُ مَا قَبْلَهُ فِي الْأَغْرَابِ وَ هُوَ كُلُّ ثَانٍ
مُعْرَبٍ بِأَغْرَابِ سَابِقِهِ مِنْ جِهَةٍ وَاحِدَةٍ

The conclusion in explanation of the Followers or Appositives (توابع)

Know that which has passed or mentioned about declinable nouns (معرب) was their declension per se due to entering of active elements (عوامل) which gave them Nominative case endings (مرفوعات) , Accusative case endings (منصوبات) and Genitive case endings (مجرورات). Indeed at times the declension (اعراب) of noun corresponds to (or imitates) the declension (اعراب) of the noun preceding it and is called a follower (تابع) as it follows (imitates) the preceding noun in declension (اعراب) . A follower (تابع) is all that second noun which is given the declension (اعراب) in accordance to the noun preceding it (i.e. The declension (اعراب) of follower (تابع) is not independent but dependent upon the noun preceding it ie (متبوع) .

وَالْتَوَابِعُ خَمْسَةٌ أَقْسَامُ النَّعْتِ وَالْعَطْفُ بِالْحُرُوفِ وَ التَّأَكِيدُ وَالبَدَلُ وَ عَطْفُ
الْبَيَانِ.

There are 5 types of followers (توابع), the descriptive (النعت), the conjunction by particle (العطف بالحروف), the confirmative (التأكيد), the substitute (البديل) and the explicative conjunction (عطف البيان).

فصل

النَّعْتُ: تَابِعٌ يَدُلُّ عَلَى مَعْنَى فِي مَتَّبِعِهِ نَحْوُ جَاءَنِي رَجُلٌ عَالِمٌ أَوْ فِي مُتَعَلِّقٍ
مَتَّبِعِهِ نَحْوُ جَاءَنِي رَجُلٌ عَالِمٌ أَبَوُهُ وَ يُسَمَّى صِفَةً أَيْضًا

The descriptive or Adjective (النعت) is that follower (تابع) which indicates the meaning (or the quality) of its followed (متبوع) e.g. جَاءَنِي رَجُلٌ عَالِمٌ or it pinpoints the meaning (or the quality) of something related (متعلق) to the followed (متبوع) e.g. جَاءَنِي رَجُلٌ عَالِمٌ أَبَوُهُ. And the descriptive (النعت) is also called adjective (صفة).

وَالْقِسْمُ الْأَوَّلُ يَتَّبِعُ مَتَّبِعَهُ فِي عَشْرَةِ أَشْيَاءَ فِي الْإِغْرَابِ وَ التَّعْرِيفِ وَ
التَّنْكِيرِ وَ الْإِفْرَادِ وَ التَّثْنِيَةِ وَ الْجَمْعِ وَ التَّذْكِيرِ وَ التَّأْنِيثِ نَحْوُ جَاءَنِي رَجُلٌ
عَالِمٌ وَ رَجُلَانِ عَالِمَانِ وَ رَجَالٌ عَالِمُونَ وَ زَيْدُنَ الْعَالِمِ وَ إِمْرَأَةً عَالِمَةً

The first type (نعت) follows or is similar to its followed (متبوع) in ten things ie in case sign (اعراب), definiteness (تعريف), indefiniteness (تنكير), singular (افراد), dual (تثنية), plural (جمع) and in being masculine (تذكير) and in being feminine (تأنيث) e.g. جَاءَنِي رَجُلٌ عَالِمٌ and جَاءَنِي رَجُلَانِ عَالِمَانِ and جَاءَنِي رَجَالٌ عَالِمُونَ and جَاءَنِي إِمْرَأَةً عَالِمَةً and جَاءَنِي زَيْدُنَ الْعَالِمِ

الخاتمة في التّوابع

إِذْ عَلِمَ أَنَّ الَّتِي مَرَّتْ مِنَ الْأَسْمَاءِ الْمُغَرَّبَةِ كَانَ أَغْرَابُهَا بِالْإِصَالَةِ بِأَنْ دَخَلَتْهَا
الْعَوَامِلُ مِنَ الْمَرْفُوعَاتِ وَالْمَنْصُوبَاتِ وَالْمَجْرُورَاتِ فَقَدْ يَكُونُ إِغْرَابُ الْأِسْمِ
بِتَبَعِيَّةِ مَا قَبْلَهُ وَ يُسَمَّى التَّابِعَ لِأَنَّهُ يَتَّبِعُ مَا قَبْلَهُ فِي الْأَغْرَابِ وَ هُوَ كُلُّ ثَانٍ
مُغْرَبٍ بِأَغْرَابِ سَابِقِهِ مِنْ جِهَةٍ وَاحِدَةٍ

The conclusion in explanation of the Followers or Appositives (توابع)

Know that which has passed or mentioned about declinable nouns (معرب) was their declension per se due to entering of active elements (عوامل) which gave them Nominative case endings (مرفوعات), Accusative case endings (منصوبات) and Genitive case endings (مجرورات). Indeed at times the declension (اعراب) of noun corresponds to (or imitates) the declension (اعراب) of the noun preceding it and is called a follower (تابع) as it follows (imitates) the preceding noun in declension (اعراب). A follower (تابع) is all that second noun which is given the declension (اعراب) in accordance to the noun preceeding it (i.e. The declension (اعراب) of follower (تابع) is not independent but dependent upon the noun preceeding it ie متبوع).

وَالْتَّوَابِعُ خَمْسَةٌ أَقْسَامُ النَّعْتِ وَالْعَطْفُ بِالْحُرُوفِ وَ التَّأَكِيدُ وَ الْبَدَلُ وَ عَطْفُ
الْبَيَانِ.

There are 5 types of followers (توابع), the descriptive (النعته), the conjunction by particle (العطف بالحروف), the confirmative (التأكيد), the substitute (البدل) and the explicative conjunction (عطف البيان).

فصل

النَّعْتُ: تَابِعٌ يَدُلُّ عَلَى مَعْنَى فِي مَتْبُوعِهِ نَحْوُ جَاءَنِي رَجُلٌ عَالِمٌ أَوْ فِي مُتَعَلِّقٍ
مَتْبُوعِهِ نَحْوُ جَاءَنِي رَجُلٌ عَالِمٌ أَبُوهُ وَ يُسَمَّى صِفَةً أَيْضًا

The descriptive or Adjective (النعته) is that follower (تابع) which indicates the meaning (or the quality) of its followed (متبوع) e.g. جَاءَنِي رَجُلٌ عَالِمٌ or it pinpoints the meaning (or the quality) of something related (متعلق) to the followed (متبوع) e.g. جَاءَنِي رَجُلٌ عَالِمٌ أَبُوهُ. And the descriptive (النعته) is also called adjective (صفة).

وَالْقِسْمُ الْأَوَّلُ يَتَّبِعُ مَتْبُوعَهُ فِي عَشْرَةِ أَشْيَاءَ فِي الْإِغْرَابِ وَ التَّعْرِيفِ وَ
التَّنْكِيرِ وَ الْإِفْرَادِ وَ التَّنْيِيزِ وَ الْجَمْعِ وَ التَّذْكِيرِ وَ التَّأْنِيثِ نَحْوُ جَاءَنِي رَجُلٌ
عَالِمٌ وَ رَجُلَانِ عَالِمَانِ وَ رَجَالٌ عَالِمُونَ وَ زَيْدُنَ الْعَالِمِ وَ امْرَأَةً عَالِمَةً

The first type (نعت) follows or is similar to its followed (متبوع) in ten things ie in case sign (اعراب), definiteness (تعريف), indefiniteness (تنكير), singular (افراد), dual (تنثية), plural (جمع) and in being masculine (تذكير) and in being feminine (تأنيث) e.g. جَاءَنِي رَجُلٌ عَالِمٌ and جَاءَنِي رَجُلَانِ عَالِمَانِ and جَاءَنِي رَجَالٌ عَالِمُونَ and جَاءَنِي امْرَأَةً عَالِمَةً and جَاءَنِي زَيْدُنَ الْعَالِمِ

as qualified (موصوف) nor is brought as adjective (i.e. pronoun never becomes adjective nor the noun qualified).

فصل

مَقْصُودَانِ الْعَطْفُ بِالْحُرُوفِ: تَابِعٌ يُسَبِّبُ إِلَيْهِ مَا يُسَبَّبُ إِلَيْهِ مَتَّبِعُهُ وَكِلَاهُمَا بِتِلْكَ النَّسَبَةِ وَيُسَمَّى عَطْفَ النَّسَقِ وَشَرْطُهُ أَنْ يَكُونَ بَيْنَهُ وَبَيْنَ مَتَّبِعِهِ أَحَدُ حُرُوفِ الْعَطْفِ وَسَيَأْتِي ذِكْرُهَا فِي الْقِسْمِ الثَّالِثِ أَنْ شَاءَ اللَّهُ تَعَالَى نَحْوُ قَامَ زَيْدٌ وَعَمْرُو

Conjunction by particle (العطف بالحروف) is that follower (تابع) towards which is related that thing which is also related to its followed (متبوع) and both of them are desired or are the aim in that relation (i.e. both have similar declension). And it is (also) named as coordinating conjunction (عطف النسق) as they occur in an order, i.e. the conjuncted to (معطوف عليه) comes before and the conjuncted (معطوف) comes after the conjuncting particle). And its condition is that between it (تابع) and its followed (متبوع), is one of the conjunction particle (حروف العطف) and whose discussion will come in the third section if Allah wills. eg قَامَ زَيْدٌ وَ عَمْرُو

وَ إِذَا عُطِفَ عَلَى الضَّمِيرِ الْمَرْفُوعِ الْمُتَّصِلِ يَجِبُ تَأْكِيدُهُ بِالضَّمِيرِ الْمُتَّفَصِّلِ نَحْوُ ضَرَبْتُ أَنَا وَ زَيْدٌ إِلَّا إِذَا فُصِّلَ نَحْوُ ضَرَبْتُ الْيَوْمَ وَ زَيْدٌ وَ إِذَا عُطِفَ عَلَى الضَّمِيرِ الْمَجْرُورِ يَجِبُ إِعَادَةُ حَرْفِ الْجَرِّ نَحْوُ مَرَرْتُ بِكَ وَ بِزَيْدٍ

وَالْقِسْمُ الثَّانِي أَمَّا يَتَّبِعُ مَتَّبِعُهُ فِي الْخَمْسَةِ الْأَوَّلِ فَقَطُّ أَغْنَى الْأَعْرَابُ وَ التَّعْرِيفُ وَ التَّنْكِيرُ كَقَوْلِهِ تَعَالَى مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا

The second type (نعت) is similar to its followed (متبوع) in first five things only i.e. in case sign (ضمة و نصب و كسرة), definiteness and indefiniteness, as revealed by Allah the Exalted: مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا

وَفَائِدَةُ النَّعْتِ تَخْصِيصُ الْمَنْعُوتِ إِنْ كَانَ نَكْرَتَيْنِ نَحْوُ جَاءَنِي رَجُلٌ عَالِمٌ وَ تَوْضِيحُهُ إِنْ كَانَ مَعْرِفَتَيْنِ نَحْوُ زَيْدُنَ الْفَاضِلِ وَ قَدْ يَكُونُ لِمَجْرَدِ الثَّنَاءِ وَ الْمَدْحِ نَحْوُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ قَدْ يَكُونُ لِلذَّمِّ نَحْوُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ قَدْ يَكُونُ لِلتَّأْكِيدِ نَحْوُ نَفْخَةٍ وَاحِدَةٍ

And benefit of the descriptive or adjective (نعت) is that it specifies the qualified noun (منعوت) if both are indefinite nouns e.g. جَاءَنِي رَجُلٌ عَالِمٌ and clarifies it, if both are definite nouns e.g. زَيْدٌ الْفَاضِلُ. At times the descriptive follower (نعت) comes for only praise and eulogy eg بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ or it comes for blame e.g. أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. And at times it comes for emphasis (التأكيد) e.g. نَفْخَةٌ وَاحِدَةٌ

وَ اعْلَمْ أَنَّ النُّكْرَةَ تَوْصَفُ بِالْجُمْلَةِ الْخَبَرِيَّةِ نَحْوُ مَرَرْتُ بِرَجُلٍ أَبُوهُ عَالِمٌ أَوْ قَامَ أَبُوهُ وَ الْمُضْمَرُ لَا يُوصَفُ وَلَا يُوصَفُ بِهِ

And know that the predicative sentence (جملة خبرية) is brought as adjective (نعت) of the indefinite (موصوف) e.g. مَرَرْتُ بِرَجُلٍ (نكرة موصوف) and pronoun (مضمرة) never occurs

When attached nominative pronoun (ضمير مرفوع متصل) is conjuncted then its emphasis is essential by entering a detached pronoun (ضمير منفصل) e.g. ضَرَبْتُ أَنَا وَزَيْدٌ, except if a separation is created (then there is no need to enter a detached pronoun) e.g. ضَرَبْتُ الْيَوْمَ وَزَيْدٌ. When conjunction (عطف) is made with genitive pronoun (ضمير مجرور) it is essential to repeat the prepositional particle (حرف جر) eg مررتُ بِكَ وَبِزَيْدٍ.

واعلم أن المَعطوفَ في حُكْمِ المَعطوفِ عَلَيْهِ أَغْنَى إِذَا كَانَ الْاَوَّلُ صِفَةً لِشَيْءٍ أَوْ خَبْرًا لِأَمْرٍ أَوْ صِلَةً أَوْ حَالًا فَالثَّانِي كَذَلِكَ أَيْضًا وَالضَّابِطَةُ فِيهِ أَنَّهُ حَيْثُ يُجُوزُ أَنْ يُقَامَ المَعطوفُ مَقَامَ المَعطوفِ عَلَيْهِ جَازَ العَطْفُ وَحَيْثُ لَا فَلَا

And know that the conjuncted (معطوف) follows the conjuncted to (صفة) ie if the first (معطوف عليه) is adjective (صفة) of something or is predicate (خبر) of some matter or is bond (صلة) of relative pronoun or is a status (حال), so is the second also (ie معطوف). It means wherever it is possible to place the conjuncted (معطوف) in place of the conjuncted upon (معطوف) then conjunction (عطف) is allowed and where such is not the case then conjunction is also not allowed.

وَالْعَطْفُ عَلَى مَعْمُولِي عَامِلَيْنِ مُخْتَلِفَيْنِ جَائِزٌ إِنْ كَانَ المَعطوفُ عَلَيْهِ مَجْرُورًا مُقَدِّمًا وَالمَعطوفُ كَذَلِكَ نَحْوَ فِي الدَّارِ زَيْدٌ وَالحَجَرَةُ عَمْرٌو

Conjunction (عطف) is allowed between two different passive elements (معمول) of two different active elements (عامل), if the conjuncted to (معطوف عليه) has a preceding genitive noun (مجرور مقدم) and like that is the conjuncted (معطوف), ie it also has

a preceding genitive noun (First active element is في and its passive element is the genitive noun الحَجَرَةُ conjuncted to the genitive noun عَمْرٌو. Second active element is ابتداء and its passive element is زَيْدٌ conjuncted to عَمْرٌو by one particle of conjunction).

و فِي هَذِهِ الْمَسْأَلَةِ مَذْهَبَانِ آخِرَانِ وَهُمَا إِنْ يُجُوزُ مُطْلَقًا عِنْدَ الْفَرَاءِ وَلَا يُجُوزُ مُطْلَقًا عِنْدَ سَبِيئَوِيَّةِ

In this matter there are two views; according to grammarian Alfarra it is allowed absolutely (whether genitive noun precedes or not) and such conjunction is not at all allowed according to grammarian sabviyya

فَصْلٌ

التَّكْيِيدُ: تَابِعٌ يَدُلُّ عَلَى تَقْرِيرِ الْمَتَّبُوعِ فِي مَا نُسِبَ إِلَيْهِ وَ عَلَى شُمُولِ الْحُكْمِ لِكُلِّ فَرْدٍ مِنْ أَفْرَادِ الْمَتَّبُوعِ وَالتَّكْيِيدُ عَلَى قِسْمَيْنِ لَفْظِيٍّ وَ هُوَ تَكْرِيرُ اللَّفْظِ الْاَوَّلِ نَحْوَ جَاءَنِي زَيْدٌ زَيْدٌ وَ جَاءَ جَاءَ زَيْدٌ

The confirmative (التأكيد) is that follower (تابع) which indicates the confirmation of that which is alluded towards the followed (متبوع) and this confirmation applies for every member of the followed (متبوع). The confirmative (التأكيد) is of two types, the first is indicated in words (لفظي) and it is the repetition of the first word eg جَاءَ جَاءَ زَيْدٌ and جَاءَنِي زَيْدٌ زَيْدٌ

قامت النساء كلهن جمع كتع and جاءني القوم كلهم اجمعون ابعثون say
بتع بصع

و اذا اردت تأكيد الضمير المرفوع المتصل بالنفس والعين يجب تأكيده
بالضمير المنفصل نحو ضربت انت نفسك و لا يؤكد بكل و اجمع الا ماله
اجزاء و ابعاض يصح افتراقها حسا كالقوم او حكما كما تقول اشتريت العبد
كله ولا تقول اكرمت العبد كله.

And if confirmation (تأكيد) of attached nominative pronoun
(ضمير مرفوع متصل) is done by نفس or عين then its emphasis
(تأكيد) is essential with detached pronoun (ضمير منفصل) e.g.
ضربت انت نفسك . Confirmation (تأكيد) is not brought through the
word كل and اجمع but only of that thing which can be divided
into parts and pieces and if it is right to divide or separate them in
parts, like القوم or division is implied (حكما) as you say اشتريت العبد
كله and you do not say اكرمت العبد كله .

واعلم ان اكنع و اتبع و ابصع اتباع لا جمع و ليس لها معنى ههنا بدونها فلا
يجوز تقديمها على اجمع ولا ذكرها بدونها

And know that اجمع and ابصع and اتبع and اكنع all follow اجمع and do not
have a meaning without اجمع , therefore their precedence over
اجمع is not allowed and using them (is not allowed) without
mentioning it (ie اجمع).

و معنوي و هو بالفاظ معدودة و هي النفس والعين للواحد والمثنى
والمجموع باختلاف الصيغة والضمير نحو جاءني زيد نفسه والزيدان
انفسهما او نفساهما والزيدون انفسهم و كذلك عينه و اعينهما او عيناهما و
اعينهم جاءني هند نفسها و جاءني الهندان انفسهما او نفساهما وجاءني
الهندات انفسهن

And the second type (of التأكيد) is implied (معنوي) and it is that
which is brought by few nominated (selected) words. And they
are النفس and العين for singular, dual and plural in accordance with
changes in their form (صيغة) and pronoun eg جاءني زيد نفسه
and جاءني الزيدان انفسهما او نفساهما and جاءني الزيدان انفسهما او نفساهما
Similarly . And (eg of female is) اعينهم and عيناهما and اعينهما and عينه
جاءني الهندات and جاءني الهندان انفسهما او نفساهما and جاءني هند نفسها
انفسهن .

و كلا و كلتا للمثنى خاصة نحو قام الرجلان كلاهما و قامت المرأتان
كلاهما و كل و اجمع و اكنع و ابصع و اتبع لغير المثنى باختلاف الضمير
في كل و الصيغة في البواقي تقول جاءني القوم كلهم اجمعون ابعثون
ابعثون ابعثون و قامت النساء كلهن جمع كتع بتع بصع

And قام رجالان and كلتا is specific for emphasis of dual e.g. قام رجالان
ابعث and اكنع and اجمع and كل . And قامت المرأتان كلاهما and كلاهما
and ابصع comes for non dual (i.e. singular and plural) in
accordance with the variation in the pronoun of the followed in
كل (as there is no variation in صيغة of كل) and in others only
with variation in the form (صيغة) of the followed, You

فصل

البَدَلُ: تَابِعٌ يُنسَبُ اليه مَا يُنسَبُ الى مَتَّبِعِهِ و هو المَقْصُودُ بالنسبةِ دُونَ مَتَّبِعِهِ و اقسامُ البَدَلِ اربعةٌ بَدَلُ الكَلِّ مِنَ الكَلِّ و هو مَا مَدْلُولُهُ مَدْلُولُ المَتَّبِعِ نَحْوُ جَاءَنِي زَيْدٌ اخُوكَ و بَدَلُ البَعْضِ مِنَ الكَلِّ و هو مَا مَدْلُولُهُ جُزْءٌ مَدْلُولُ المَتَّبِعِ نَحْوُ ضَرَبْتُ زَيْدًا رَأْسَهُ و بَدَلُ الاشْتِمَالِ و هو مَا مَدْلُولُهُ مَنَعْلَقُ المَتَّبِعِ كَسَلِبِ زَيْدٍ ثَوْبُهُ و بَدَلُ الغَلْطِ و هو مَا يُذَكِّرُ بَعْدَ الغَلْطِ نَحْوُ جَاءَنِي زَيْدٌ جَعْفَرٌ و رَأَيْتُ رَجُلًا حَمَارًا

The substitute (البَدَل) is such a follower (تَابِع) towards which is related that thing which is related to its followed (مَتَّبِع) and the substitute (البَدَل) is only the purpose of the relation and not its followed (ie مَتَّبِع is just a prelude). The substitute (البَدَل) is of four types. The complete substitute (بَدَلُ الكَلِّ) is that (تَابِع) whose subject is the subject of the followed (مَبْدَل مِنْهُ , substituted) e.g. جَاءَنِي زَيْدٌ اخُوكَ . The partial substitute (البَدَلُ البَعْضِ مِنَ الكَلِّ) is that (مَبْدَل مِنْهُ) e.g. whose subject is a part of the followed (تَابِع) e.g. ضَرَبْتُ زَيْدًا رَأْسَهُ . The relative substitute (بَدَلُ الاشْتِمَالِ) is that (مَبْدَل مِنْهُ) like whose subject is related to the followed (تَابِع) , The corrective substitute (بَدَلُ الغَلْطِ) is that (تَابِع) which is mentioned after a mistake is done e.g. جَاءَنِي زَيْدٌ جَعْفَرٌ and رَأَيْتُ رَجُلًا حَمَارًا .

والبَدَلُ ان كَانَ نَكْرَةً مِنْ مَعْرِفَةٍ يَجِبُ نَعْتُهُ كَقَوْلِهِ تَعَالَى بِالنَّاصِيَةِ نَاصِيَةً كَاذِبَةً و لَا يَجِبُ ذَلِكَ فِي عَكْسِهِ و لَا فِي الْمُتَّجَانِسَيْنِ

If the substitute (البَدَل) occurs as the indefinite (نَكْرَة) of the definite substituted (مَبْدَل مِنْهُ مَعْرِفَة) then it is essential to bring its

adjective (if it is only بَدَلُ الكَلِّ), as said by Allah the Exalted: (such bringing of صِفَة) is not essential if the situation is opposite (i.e بَدَل is definite and مَبْدَل مِنْهُ is indefinite) or both are either definite or indefinite.

Note = if substituted (مَبْدَل مِنْهُ) is definite and the substitute (البَدَل) is indefinite, then an adjective is brought after the substitute to strengthen and specify it, as the substitute (البَدَل) is the purpose and not the substituted (مَبْدَل مِنْهُ).

فصل

عَطْفُ الْبَيَانِ: تَابِعٌ غَيْرُ صِفَةٍ يُوضِحُ مَتَّبِعَهُ و هو اشتهر اسمي شئ نَحْوُ قَامَ أَبُو حَفْصٍ عُمَرُ و قَامَ عَبْدُ اللَّهِ بْنُ عُمَرَ و لَا يَلْتَبِسُ بِالْبَدَلِ لَفْظًا فِي مِثْلِ قَوْلِ الشَّاعِرِ شَعْرًا:

أَنَا ابْنُ التَّارِكِ الْبَكْرِيِّ بَشَرٌ عَلَيْهِ الطَّيْرُ تَرْقُبُهُ وَفَوْعًا

The explicative conjunction (البَيَانِ عَطْف) is that follower (تَابِع) which is not the adjective (صِفَة) and which clarifies its followed (مَتَّبِع) and it is more famous of the two names of a thing (ie عَطْفُ الْبَيَانِ is that name among the two which is more famous but some grammarian do not hold it essential, but definitely it clarifies the identity of the followed) e.g. قَامَ أَبُو حَفْصٍ عُمَرُ as another name is an explicative conjunction and is not an adjective of (عَطْفُ الْبَيَانِ) and قَامَ عَبْدُ اللَّهِ بْنُ عُمَرَ . And it (عَطْفُ الْبَيَانِ) does not

فصل

البَدَلُ: تابعٌ يُنسَبُ إليه ما يُنسَبُ إلى متبوعه و هو المقصودُ بالنسبةِ دونَ متبوعه و اقسامُ البَدَلِ اربعةٌ بَدَلُ الكلِّ مِنَ الكلِّ و هو ما مَدلوله مَدلولُ المتبوعِ نحوُ جَاءَنِي زَيْدٌ أَخُوكَ و بَدَلُ البعضِ مِنَ الكلِّ و هو ما مَدلوله جُزْءُ مَدلولِ المتبوعِ نحوُ ضَرَبْتُ زَيْدًا رَأْسَهُ و بَدَلُ الاشتِمَالِ و هو ما مَدلوله متعلقُ المتبوعِ كَسَلِبَ زَيْدٌ ثَوْبَهُ و بَدَلُ الغلطِ و هو ما يُذكرُ بعدَ الغلطِ نحوُ جَاءَنِي زَيْدٌ جَعْفَرٌ و رَأَيْتُ رَجُلًا حَمَارًا

The substitute (البَدَل) is such a follower (تابع) towards which is related that thing which is related to its followed (متبوع) and the substitute (البَدَل) is only the purpose of the relation and not its followed (ie متبوع is just a prelude). The substitute (البَدَل) is of four types. The complete substitute (بَدَلُ الكل) is that (تابع) whose subject is the subject of the followed (مبدل منه , substituted) e.g. جَاءَنِي زَيْدٌ أَخُوكَ. The partial substitute (البَدَلُ البعض من الكل) is that (مبدل منه) e.g. whose subject is a part of the followed (تابع) e.g. ضَرَبْتُ زَيْدًا رَأْسَهُ. The relative substitute (بَدَلُ الاشتِمَال) is that (مبدل منه) like whose subject is related to the followed (تابع), The corrective substitute (بَدَلُ الغلط) is that (تابع) which is mentioned after a mistake is done e.g. جَاءَنِي زَيْدٌ جَعْفَرٌ and رَأَيْتُ رَجُلًا حَمَارًا.

والبَدَلُ انْ كَانَ نَكْرَةً مِنْ مَعْرِفَةٍ يَجِبُ نَعْتُهُ كَقَوْلِهِ تَعَالَى بِالنَّاصِيَةِ نَاصِيَةً كَافِيَةً وَ لَا يَجِبُ ذَلِكَ فِي عَكْسِهِ وَ لَا فِي الْمُتَجَانِسَيْنِ

If the substitute (البَدَل) occurs as the indefinite (نكرة) of the definite substituted (مبدل منه معرفة) then it is essential to bring its

adjective (if it is only بَدَلُ الكل), as said by Allah the Exalted: بالنَّاصِيَةِ نَاصِيَةً كَافِيَةً and (such bringing of صفة) is not essential if the situation is opposite (i.e بَدَلُ is definite and مبدل منه is indefinite) or both are either definite or indefinite.

Note = if substituted (مبدل منه) is definite and the substitute (البَدَل) is indefinite, then an adjective is brought after the substitute to strengthen and specify it, as the substitute (البَدَل) is the purpose and not the substituted (مبدل منه).

فصل

عَطْفُ الْبَيَانِ: تابعٌ غيرُ صفةٍ يُوضِّحُ متبوعه و هو اشتهر اسمي شئٍ نحوُ قَامَ أَبُو حَفْصٍ عُمَرُ وَ قَامَ عَبْدُ اللَّهِ بْنُ عُمَرَ وَ لَا يَلْتَبِسُ بِالْبَدَلِ لَفْظًا فِي مِثْلِ قَوْلِ الشَّاعِرِ شَعْرًا:

أَنَا ابْنُ التَّارِكِ الْبَكْرِي بَشَرٌ عَلَيْهِ الطَّيْرُ تَرْقُبُهُ وَفَوْعًا

The explicative conjunction (البَيَانِ عطف) is that follower (تابع) which is not the adjective (صفة) and which clarifies its followed (متبوع) and it is more famous of the two names of a thing (ie عطف بَيَان is that name among the two which is more famous but some grammarians do not hold it essential, but definitely it clarifies the identity of the followed) eg قَامَ أَبُو حَفْصٍ عُمَرُ as another name is an explicative conjunction and is not an adjective of (عطف الْبَيَان) does not . And it قَامَ عَبْدُ اللَّهِ بْنُ عُمَرَ and (أَبُو حَفْصٍ)

confuse with the substitute (بدل) in words as seen in the verse of the poet :

انا ابن التارك البكري بشر -- عليه الطير ترقبه وقوعا

Note = In explicative conjunction (عطف البيان), the confirmative (التأكيد) and the descriptive (النعت) the purpose is the followed (تابع). In substitute (بدل) the purpose is the follower (متبوع). In Conjunction by particle (العطف بالحروف) the purpose is both the follower and the followed.

Note = Few grammarians consider explicative conjunction (البيان) similar to substitute (بدل) and do not differentiate between them but in explicative conjunction unlike the substitute the purpose is the followed .

البَابُ الثَّانِي فِي الاسْمِ الْمَبْنِيِّ

وَهُوَ اسْمٌ وَقَعَ غَيْرُ مَرْكَبٍ مَعَ غَيْرِهِ مِثْلُ ا ب ت ث و مِثْلُ وَاحِدٍ وَ اِثْنَانٍ وَ ثَلَاثَةٍ وَ كَلْفِظَةٍ زَيْدٍ وَحْدَهُ فَإِنَّهُ مَبْنِيٌّ بِالْفِعْلِ عَلَى السَّكُونِ وَ مَعْرَبٌ بِالْقُوَّةِ

The second part describing the structured noun

The structured noun (اسم المبنى) is a noun that does not occur as a compound with some other eg ا ب ت ث and like واحد and اثنان and ثلاثة . The word زيد alone is actually structured (مبني) upon the quiescent (سكون) but potentially زيد is declinable (if it is associated with an active element).

او شَابَهُ مَبْنِيِ الْاَصْلِ بَانَ يَكُونُ فِي الدَّلَالَةِ عَلَى مَعْنَاهُ مُحْتَاجًا إِلَى قَرِينَةٍ كَالْإِشَارَةِ نَحْوُ هَؤُلَاءِ وَ نَحْوَهَا او يَكُونُ عَلَى اَقْلَ مِنْ ثَلَاثَةِ اَحْرُفٍ او تُضْمَنُ مَعْنَى الْحَرْفِ نَحْوُ ذَا وَ مَنْ وَ اَحَدٌ عَشَرَ إِلَى تِسْعَةِ عَشَرَ

Or (a noun is مبني if) it resembles the originally structured (الاصل) ie it needs an association (with noun or verb) to express its meaning by itself, like the demonstrative pronoun eg هَؤُلَاءِ or like it (other demonstrative pronouns) or (a noun is مبني if) it is less than three words or includes in it the meaning of the particle eg and ذَا and مَنْ and من and from احد عشر to تسعة عشر (number 11 to 19).

و هَذَا الْقِسْمُ لَا يَصِيرُ مُعْرَبًا اصْلًا وَ حُكْمُهُ اِنْ لَا يَخْتَلِفَ آخِرُهُ بِاخْتِلَافِ الْعَوَامِلِ وَ حَرَكَاتِهِ تُسَمَّى ضَمًّا وَ فَتْحًا وَ كَسْرًا وَ سُكُونُهُ وَقْفًا

And this (above mentioned) type never becomes declinable (معرب) at all and its law is that its last letter do not change by change of active element (عوامل) and its case sign (حركات) is named ضمّا and فتحا and كسرا and سكون for indication of a stop.

و هو على ثمانية انواع المضمّرات و أسماء الإشارات و الموصولات و أسماء الأفعال والاصوات والمركبات والكنايات و بعض الظروف

The structured noun (اسم المبني) is of eight types: The pronouns (المضمّرات); The demonstrative pronouns (أسماء الإشارات); The relative pronouns (الموصولات); The nouns resembling verbs (أسماء الأفعال); The onomatopoeia (الاصوات); The composite nouns (المركبات); The allusive nouns (الكنايات) and some circumstantial nouns or Adverbs (ظروف).

فصل

المضمّر: اسم وضع ليذلّ على متكلّم او مخاطب او غائب تقدّم ذكره لفظا او معنى او حكما و هو على قسمين متّصل و هوّما لا يستعمل وحده إما مرفوع نحو ضربت إلى ضربين او منصوب نحو ضربني إلى ضربيهن و انني إلى إيهن او مجرور نحو غلامي و لي إلى غلاميهن و لهنّ

The Pronoun noun (المضمّر) is a noun appointed to indicate the speaker (متكلّم) or second person (مخاطب) or the third person (غائب) which is already mentioned before (the pronoun) explicitly in words (لفظا) or is implied (معنى) or is understood by the rule (حكما). The pronoun is of two types (attached and

detached). The attached Pronoun (متّصل) is that which is not used alone (it is of three types). It is either nominative attached (مرفوع متّصل) from ضربت till ضربين or accusative attached (متّصل) from ضربني till ضربيهن and from انني to إيهن or it is genitive attached (مجرور متّصل) from غلامي till غلاميهن (attached with noun) or from لي till لهنّ (attached with particle)

و متّصل و هوّما يستعمل وحده اما مرفوع نحو انا الى هنّ او منصوب نحو ايّاي الى ايّاهنّ فذلك سيئون ضميرا

And detached pronoun (منفصل) it is that which is used alone (it is of two types); It is either nominative (مرغوع) eg from أنا to إياهنّ or it is accusative (منصوب) eg from ايّاي till ايّاهنّ So these are sixty pronouns (36 attached pronouns and 24 detached pronouns).

واعلم ان المرفوع المتّصل خاصّة يكون مستترا في الماضي للغائب والغائبة كضرب اي هو و ضربت اي هي و في المضارع المتكلم مطلقا نحو اضرب اي انا و تضرب اي نحن و للمخاطب كتضرب اي انت و للغائب والغائبة كيضرب اي هو و تضرب اي هي

And know that especially the pronoun of nominative attached (المرفوع المتّصل) is hidden in third person masculine and feminine of past tense like ضرب ie هو and ضربت ie هي and in the Aorist first person (المضارع المتكلم) it is hidden absolutely (be it masculine or feminine singular or dual or plural).eg اضرب ie انا and تضرب ie نحن and (ضمير is hidden) in second person

masculine eg تَضْرِبُ ie انت and in third person masculine and feminine like يَضْرِبُ ie هو and تَضْرِبُ ie هي .

وَفِي الصِّفَةِ أَغْنَى اسْمُ الْفَاعِلِ وَ الْمَفْعُولِ وَ غَيْرِهِمَا مُطْلَقًا وَ لَا يَجُوزُ اسْتِعْمَالُ الْمُفَصِّلِ إِلَّا عِنْدَ تَعَذُّرِ الْمُتَّصِلِ كَأَيَّاكَ نَعْبُدُ وَمَا ضَرَبَكَ إِلَّا أَنَا وَ أَنَا زَيْدٌ وَمَا أَنْتَ إِلَّا قَائِمًا.

And pronoun (ضمير) is hidden absolutely (irrespective of gender and number) in adjective (صفة) ie in Active participle noun (اسم الفاعل) and Passive participle noun (اسم المفعول) and besides these two (ie اسم تفضيل and صفة مشبهه). And it is not allowed to use the detached pronoun but only if use of attached pronoun is not feasible (excused) like مَا ضَرَبَكَ إِلَّا أَنَا and أَيَّاكَ نَعْبُدُ and مَا أَنْتَ إِلَّا قَائِمًا and أَنَا زَيْدٌ

وَأَعْلَمُ أَنَّ لَهُمْ ضَمِيرًا يَقَعُ قَبْلَ جُمْلَةٍ تُفْسِرُهُ وَ يُسَمَّى ضَمِيرَ الشَّانِ فِي الْمَذْكَرِ وَ ضَمِيرَ الْقِصَّةِ فِي الْمَوْثَّقِ نَحْوُ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّهَا زَيْنَبُ قَائِمَةٌ وَ يَدْخُلُ بَيْنَ الْمُبْتَدَأِ وَ الْخَبَرِ صِيغَةُ مَرْفُوعٍ مُنْفَصِلٍ مُطَابِقٍ لِلْمُبْتَدَأِ إِذَا كَانَ الْخَبَرُ مَعْرِفَةً أَوْ أَفْعَالُ مِنْ كَذَا

And know that for them (grammarians) there is a pronoun which comes before the sentence and that (sentence) is its explanation. and it is named as pronoun of consideration (ضمير) in masculine and is named ضمير القصة in feminine eg قُلْ هُوَ . The detached nominative pronoun (ضمير الشان) enters in between primate (مبتدأ) and predicate (خبر) in the form (صيغه) corresponding to the primate, on condition

that the predicate is a definite noun or it is on the measure of أَفْعَالُ (used with مِنْ اسم تفضيل ie) من كذا

وَ يُسَمَّى فَصْلًا لِأَنَّهُ يَقْصِلُ بَيْنَ الْخَبَرِ وَالصِّفَةِ نَحْوُ زَيْدٌ هُوَ الْقَائِمُ وَكَانَ زَيْدٌ هُوَ أَفْضَلُ مِنْ عَمْرٍو وَ قَالَ اللَّهُ تَعَالَى كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ

And it (ضمير فصل) is named as separation (فصل) as it distinguishes the predicate (خبر) from adjective (صفة) eg زَيْدٌ هُوَ (here هو segregates القائم as predicate from being misunderstood as adjective) and كَانَ زَيْدٌ هُوَ أَفْضَلُ مِنْ عَمْرٍو and said Allah the Exalted : كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ

فَصْلٌ

أَسْمَاءُ الْإِشَارَةِ: مَا وَضِعَ لِيَدَّلَ عَلَى مُشَارٍ إِلَيْهِ وَ هِيَ خَمْسَةٌ الْفَاعِلِ لِسَبِّهِ مَعَانٍ وَ ذَلِكَ ذَا لِلْمَذْكَرِ وَ ذَانِ وَ ذَيْنِ لِمُثَنَّا

The demonstrative pronoun (أسماء الإشارة) is placed so that it indicates the demonstrated (مشار إليه) and they are five words; which come for six meanings (both gender will be either singular or dual and plural is common). And they are ذَا for masculine (singular) and ذَانِ (nominative) and ذَيْنِ (accusative and genitive) for its dual (masculine).

فصل

المَوْصُولُ: اسم لا يصلح أن يكون جزءاً تاماً من جملة إلا بصلة بعده والصلة جملة خبرية ولا بد من عائد فيها يعود إلى الموصول مثاله الذي في قولنا جاء الذي أبوه قائم أو قام أبوه والذي للمذكر واللذان والذين لمتناه

The relative pronoun (الموصول) is that noun which do not have the capacity to become a complete part of a sentence (ie primate or predicate or agent or object etc) but only after uniting with the bond (صلة) which is after it. The bond (صلة) is a predicative sentence (ie verbal or nominal sentence) and is essential in it a pronoun which returns towards relative pronoun, for example الذي in our saying جاء الذي قام أبوه or جاء الذي أبوه قائم and الذي is for masculine and اللذان and الذين is for its dual

والتي للمؤنث واللذان واللتين لمتناها والذين والألى لجمع المذكر واللاتي واللواتي واللاء واللائي لجمع المؤنث

And التي is for feminine and اللذان and اللتين is for its dual and اللاتي واللاتي واللاء واللائي is for masculine plural and الذين is for feminine plural.

وَمَا وَمَنْ وَآيٍ وَآيَةٍ وَدُوْ بِمَعْنَى الَّذِي فِي لُغَةِ بَنِي طِيْ كَقَوْلِ الشَّاعِرِ شِعْرٌ فَإِنَّ الْمَاءَ مَاءُ أَبِيْ وَجَدِّيْ --- وَبِيْرِيْ دُوْ حَفَرْتُ وَ دُوْ طَوَيْتُ أَيُّ الَّذِي حَفَرْتُهُ وَ الَّذِي طَوَيْتُهُ

And مَا and مَنْ and آيٍ and آيَةٍ and دُوْ is in the meaning of الذي according to Bani tay group. As said by the poet in the verse

وَتَا وَتِي وَ ذِي وَ تِه وَ ذِه وَ تِهِي وَ ذِهِيْ لِلْمُؤنثِ وَ تَان وَ تَيْنِ لِمُتْنَاهُ وَ أَوْلَاءَ بِالْمَدِّ وَالْقَصْرِ لِحْمَعِيْهِمَا وَ قَدْ يَلْحَقُ بِأَوَائِلِهَا هَاءُ التَّنْبِيْهِ نَحْوُ هَذَا وَ هَذَانِ وَ هَؤُلَاءِ

And تَا وَ تِي وَ ذِي وَ تِه وَ ذِه وَ تِهِي وَ ذِهِيْ for feminine (singular) and تَان (nominative) and تَيْنِ (accusative and genitive) for its dual (feminine). And أَوْلَاءَ with extension (المَدِّ) and shortening (القصر) for both masculine plural and feminine plural. And at times in their beginning is joined (prefixed) the هاء of warning eg هَذَا and هَذَانِ and هَؤُلَاءِ (التَّنْبِيْهِ)

وَيَتَّصِلُ بِأَوَاخِرِهَا حَرْفُ الْخِطَابِ وَ هُوَ أَيْضًا خَمْسَةٌ الْفَاظُ لِسِتَّةٍ مَعَانَ نَحْوُ كَ كَمَا كَمْ كِ كُنْ فَذَلِكَ خَمْسَةٌ وَ عِشْرُونَ الْحَاصِلُ مِنْ ضَرْبِ خَمْسَةٍ فِي خَمْسَةٍ وَ هِيَ ذَاكَ إِلَى ذَاكَ وَ ذَانِكَ إِلَى ذَانِكَ وَ كَذَلِكَ الْبَوَاقِي وَ اعْلَمْ أَنَّ ذَا الْقَرِيبِ وَ ذَلِكَ لِلْبَعِيدِ وَ ذَاكَ لِلْمُتَوَسِّطِ

And at its end the particles of address is joined and they are also five words with six meaning eg كَ كَمَا كَمْ كِ كُنْ (كَمَا is same for dual masculine and feminine) so that it becomes 25 by multiplying 5 (pronoun of address) by 5 (demonstrative pronoun); And it is ذَاكَ to ذَاكَ and ذَانِكَ to ذَانِكَ and like that the remaining. And know that ذَا is to indicate near things and ذَلِكَ for far things and ذَاكَ for moderate distance.

فصل

الموصول: اسم لا يصلح أن يكون جزءاً تاماً من جملة إلا بصلة بعده والصلة جملة خبرية ولا بد من عائد فيها يعود إلى الموصول مثاله الذي في قولنا جاء الذي أبوه قائم أو قام أبوه والذي للمذكر والذان والذين لمتناه

The relative pronoun (الموصول) is that noun which do not have the capacity to become a complete part of a sentence (ie primate or predicate or agent or object etc) but only after uniting with the bond (صلة) which is after it. The bond (صلة) is a predicative sentence (ie verbal or nominal sentence) and is essential in it a pronoun which returns towards relative pronoun, for example الذي in our saying جاء الذي قام أبوه or جاء الذي أبوه قائم and الذي is for masculine and الذان and الذين is for its dual

والتي للمؤنث واللتان واللتين لمتناهما والذين والى لجمع المذكر واللاتي والواتي واللاء واللاتي لجمع المؤنث

And التي is for feminine and اللتان and اللتين is for its dual and اللاتي والواتي واللاء واللاتي is for masculine plural and الذين is for feminine plural.

وَمَا وَمَنْ وَآيٌ وَآيَةٌ وَدُوْ بِمَعْنَى الَّذِي فِي لُغَةِ بَنِي طِي كَقَوْلِ الشَّاعِرِ شِعْرٌ فَإِنَّ الْمَاءَ مَاءُ أَبِي وَجَدِّي --- وَبَيَّرَ دُوْ حَفَرْتُ وَدُوْ طَوَيْتُ أَيُّ الَّذِي حَفَرْتُهُ وَالَّذِي طَوَيْتُهُ

الذي is in the meaning of دُوْ and آيَةٌ and آيٌ and مَنْ and مَا according to Bani tay group. As said by the poet in the verse

وَتَا وَتِي وَذِي وَتِه وَذِه وَتِهِي وَذِهِي للمؤنث وَتَان وَتَيْن لمتناه وأولاء بالمد والقصر لجمعهما وقد يلحق بأوائلها هاء التثنية نحو هذا و هذان وهؤلاء

And تَا وَتِي وَذِي وَتِه وَذِه وَتِهِي وَذِهِي for feminine (singular) and تَان (nominative) and تَيْن (accusative and genitive) for its dual (feminine). And أولاء with extension (المد) and shortening (القصر) for both masculine plural and feminine plural. And at times in their beginning is joined (prefixed) the هاء of warning eg هَذَا and هَذَان and هؤلاء (التثنية)

وَيَتَّصِلُ بِأَوَاخِرِهَا حَرْفُ الْخِطَابِ وَهُوَ أَيْضًا خَمْسَةٌ الْفَاظُ لِسِتَّةٍ مَعَانٍ نَحْوُ كَ كَمَا كَمْ كَ كُنْ فَذَلِكَ خَمْسَةٌ وَعِشْرُونَ الْحَاصِلُ مِنْ ضَرْبِ خَمْسَةٍ فِي خَمْسَةٍ وَهِيَ ذَاكَ إِلَى ذَاكُنَّ وَذَانِكَ إِلَى ذَانِكُنَّ وَكَذَلِكَ الْبَوَاقِي وَاعْلَمْ أَنَّ ذَا الْقَرِيبِ وَذَلِكَ لِلْبَعِيدِ وَذَاكَ لِلْمُتَوَسِّطِ

And at its end the particles of address is joined and they are also five words with six meaning eg كَ كَمَا كَمْ كَ كُنْ (كَمَا is same for dual masculine and feminine) so that it becomes 25 by multiplying 5 (pronoun of address) by 5 (demonstrative pronoun); And it is ذَاكَ to ذَاكُنَّ and ذَانِكَ to ذَانِكُنَّ and like that the remaining. And know that ذَا is to indicate near things and ذَلِكَ for far things and ذَاكَ for moderate distance.

فصل

أَسْمَاءُ الْأَفْعَالِ: هُوَ كُلُّ إِسْمٍ بِمَعْنَى الْأَمْرِ وَالْمَاضِي نَحْوُ رُوِيَ زَيْدًا أَيْ أَمْهَلُهُ وَ هَيْهَاتَ زَيْدٍ أَيْ بَعْدَ أَوْ كَانَ عَلَى وَزْنِ فَعَالٍ بِمَعْنَى الْأَمْرِ وَ هُوَ مِنَ الثَّلَاثِي قِيَاسٍ كَنَزَالَ بِمَعْنَى انْزَلَ وَ تَرَكَ بِمَعْنَى أَتَرَكَ

The nouns resembling verbs (اسماء الافعال) is all that noun which is in the meaning of command (امر) and past tense (ماضي) eg رُوِيَ زَيْدًا ie (leave him) and هَيْهَاتَ زَيْدٍ (zaid became far) ie بَعْدَ or is on the measure of فَعَالٍ in the meaning of command (امر), which is derived from trilateral (ثلاثي) by rule like نَزَالَ in the meaning of انْزَلَ (descend) and تَرَكَ in the meaning of أَتَرَكَ (leave).

و يُلْحَقُ بِهِ فَعَالٌ مَصْنُوعًا مَعْرِفَةً كَفَجَارٍ بِمَعْنَى الْفُجُورِ أَوْ صِفَةً لِلْمُؤَنَّثِ نَحْوُ يَا فَسَاقَ بِمَعْنَى فَاسِقَةٍ وَ يَا لَكَاعَ بِمَعْنَى لَاحِقَةٍ أَوْ عَلَمًا لِلْأَعْيَانِ الْمُؤَنَّثَةِ كَقَطَامٍ وَ غُلَابٍ وَ حَضَارٍ وَ هَذِهِ الثَّلَاثَةُ لَيْسَتْ مِنْ أَسْمَاءِ الْأَفْعَالِ وَ إِنَّمَا ذُكِرَتْ هُنَا لِلْمُنَاسَبَةِ

And associated with the measure of فَعَالٍ is also that which is in the meaning of a definite original noun (مصدر معرفة) ie it is also considered as مبني as it is upon the measure of فَعَالٍ like فَجَارٍ in the meaning of الْفُجُورِ or (the measure of فَعَالٍ) is in the meaning of adjective of feminine (صِفَةٌ لِلْمُؤَنَّثِ) eg يَا فَسَاقَ in the meaning of فَاسِقَةٍ and يَا لَكَاعَ in the meaning of لَاحِقَةٍ (and is also considered as مبني) or (the measure of فَعَالٍ) is a specific feminine proper noun (name of star) like قَطَامٍ and غُلَابٍ and حَضَارٍ (عِلْمٌ مُؤَنَّثٌ)

حَقَرْتُهُ ie فَإِنَّ الْمَاءَ مَاءُ أَبِي وَ جَدِّي - - - وَ يَبْرِي دُو حَقَرْتُ وَ دُو طَوَيْتُ الذي طَوَيْتُهُ and الذي

وَالْأَلِفُ وَاللَّامُ بِمَعْنَى الَّذِي صِلَتْهُ إِسْمُ الْفَاعِلِ وَ إِسْمُ الْمَفْعُولِ نَحْوُ جَاءَنِي الضَّارِبُ زَيْدًا أَيْ الَّذِي يَضْرِبُ زَيْدًا وَ جَاءَنِي الْمَضْرُوبُ غَلَامُهُ And (ie) comes in the meaning of (ال) (ie) (لام) and (الف) (اسم فاعل) is Active participle noun (صلة) and Passive participle noun (اسم مفعول) eg جَاءَنِي الضَّارِبُ زَيْدًا ie جَاءَنِي الْمَضْرُوبُ غَلَامُهُ and الَّذِي يَضْرِبُ زَيْدًا .

و يَجُوزُ حَذْفُ الْعَائِدِ مِنَ اللَّفْظِ إِنْ كَانَ مَفْعُولًا نَحْوُ قَامَ الَّذِي ضَرَبْتُ أَيْ الَّذِي ضَرَبْتُهُ وَاعْلَمْ أَنَّ أَيًّا وَ آيَةً مُعْرَبَةً إِلَّا إِذَا حُذِفَ صَدْرُ صِلَتِهَا كَقَوْلِهِ تَعَالَى ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا أَيْ هُوَ أَشَدُّ

And the elimination of the returning pronoun (ضمير عائد) is allowed in words (if the relative pronoun is not ال of اسم فاعل and اسم مفعول), if it is occurring in the sentence (صلة) as the pronoun of object (and not فاعل) eg قَامَ الَّذِي ضَرَبْتُ ie (ه) الَّذِي ضَرَبْتُهُ (is مفعول) (and not فاعل) eg قَامَ الَّذِي ضَرَبْتُ ie (ه) الَّذِي ضَرَبْتُهُ so elimination of it is allowed). And know that أَيًّا and آيَةً are both declinable relative pronoun (معربة) except when the starting part of the bond (صلة) is eliminated (then it is مبني upon) like said by Allah the Exalted: ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ie it was (The pronoun هُوَ returning to أَيُّ is dropped).

حَقَرْتُهُ ie فَإِنَّ الْمَاءَ مَاءُ أَبِي وَ جَدِّي - - - وَ يَبْرِي دُو حَقَرْتُ وَ دُو طَوَيْتُ
الذي طَوَيْتُهُ and الذي

وَالْأَلْفُ وَاللَّامُ بِمَعْنَى الَّذِي صِلْتُهُ إِسْمُ الْفَاعِلِ وَ إِسْمُ الْمَفْعُولِ نَحْوُ جَاءَنِي
الضَّارِبُ زَيْدًا أَيْ الَّذِي يَضْرِبُ زَيْدًا وَ جَاءَنِي الْمَضْرُوبُ غَلَامُهُ
And (ie ال) comes in the meaning of (الذي i.e. relative
pronoun), its bond (صلة) is Active participle noun (اسم فاعل)
and Passive participle noun (اسم مفعول) eg جَاءَنِي الضَّارِبُ زَيْدًا ie
جَاءَنِي الْمَضْرُوبُ غَلَامُهُ and الَّذِي يَضْرِبُ زَيْدًا.

وَيَجُوزُ حَذْفُ الْعَائِدِ مِنَ اللَّفْظِ إِنْ كَانَ مَفْعُولًا نَحْوُ قَامَ الَّذِي ضَرَبْتُ أَيْ
الَّذِي ضَرَبْتُهُ وَاعْلَمْ أَنَّ أَيًّا وَ آيَةً مُعْرَبَةً إِلَّا إِذَا حُذِفَ صَدْرُ صِلَتِهَا كَقَوْلِهِ
تَعَالَى ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا أَيْ هُوَ أَشَدُّ

And the elimination of the returning pronoun (ضمير عائد) is
allowed in words (if the relative pronoun is not ال of اسم فاعل and
اسم مفعول), if it is occurring in the sentence (صلة) as the pronoun
of object (and not فاعل) eg الَّذِي ضَرَبْتُهُ ie قَامَ الَّذِي ضَرَبْتُ
in so elimination of it is allowed). And know that أَيًّا and
آيَةً are both declinable relative pronoun (معربة) except when the
starting part of the bond (صلة) is eliminated (then it is مبني upon
نَحْوُ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا like said by Allah the Exalted: (ضم
أَيْ هُوَ أَشَدُّ ie it was returning to هُوَ The pronoun is dropped).

فَصْلٌ

أَسْمَاءُ الْأَفْعَالِ: هُوَ كُلُّ إِسْمٍ بِمَعْنَى الْأَمْرِ وَالْمَاضِي نَحْوُ رُوِيَ زَيْدًا أَيْ أَمْهَلُهُ
وَ هَيَّاهُ زَيْدًا أَيْ بَعْدَ أَوْ كَانَ عَلَى وَزْنِ فَعَالٍ بِمَعْنَى الْأَمْرِ وَ هُوَ مِنَ الثَّلَاثِي
قِيَاسٍ كَنَزَالَ بِمَعْنَى انْزَلَ وَ تَرَكَ بِمَعْنَى أَثْرَكَ

The nouns resembling verbs (اسماء الافعال) is all that noun
which is in the meaning of command (امر) and past tense (ماضي)
eg رُوِيَ زَيْدًا ie (leave him) and هَيَّاهُ زَيْدًا (zaid became far)
ie بَعْدَ or is on the measure of فَعَالٍ in the meaning of command
(امر), which is derived from triliteral (ثلاثي) by rule like نَزَالَ in
the meaning of انْزَلَ (descend) and تَرَكَ in the meaning of أَثْرَكَ
(leave).

وَيُلْحَقُ بِهِ فَعَالٌ مَصْدَرًا مَعْرِفَةً كَفَجَارٍ بِمَعْنَى الْفُجُورِ أَوْ صِفَةً لِلْمُؤَنَّثِ نَحْوُ
يَا فَسَاقٍ بِمَعْنَى فَاسِقَةٍ وَ يَا لَكَاعٍ بِمَعْنَى لَاحِقَةٍ أَوْ عَلَمًا لِلْأَعْيَانِ الْمُؤَنَّثَةِ كَقَطَامٍ
وَ غُلَابٍ وَ حَضَارٍ وَ هَذِهِ الثَّلَاثَةُ لَيْسَتْ مِنْ أَسْمَاءِ الْأَفْعَالِ وَ إِنَّمَا ذُكِرَتْ هَهُنَا
لِلْمُنَاسَبَةِ

And associated with the measure of فَعَالٍ is also that which is in
the meaning of a definite original noun (ie مصدر معرفة) it is also
considered as مبني as it is upon the measure of فَعَالٍ like فَجَارٍ in
the meaning of الْفُجُورِ or (the measure of فَعَالٍ) is in the meaning
of adjective of feminine (صِفَةٌ لِلْمُؤَنَّثِ) eg يَا فَسَاقٍ in the meaning of
فَاسِقَةٍ and يَا لَكَاعٍ in the meaning of لَاحِقَةٍ (and is also considered
as مبني) or (the measure of فَعَالٍ) is a specific feminine proper
noun (name of star) like غُلَابٍ and حَضَارٍ and قَطَامٍ (عَلَمٌ مُؤَنَّثٌ).

These three (ie definite original noun, adjective of feminine and feminine proper noun) is not from اسماء الافعال but are mentioned here due to its resemblance (with اسماء الافعال as they are on the measure of فَعَال and are structured).

فصل

الاصوات: كل لفظ حكي به صوت كغاق لصوت الغراب أو صوت به البهائم كتح لإناخة البعير.

The onomatopoeia (الاصوات) is all that word (or voice) through which is indicated or imitated the voice, like غاق for the voice of crow or is that voice by which the animals are called, Like نخ (is the voice used) when the camel is made to sit.

فصل

المركبات: كل اسم ركب من كلمتين ليست بينهما نسبة فإن تضمن الثاني حرفا يجب بناؤها على الفتح كاحد عشر إلى تسعة عشر إلا اثني عشر فإنها مغربة كالمئتي

The composite nouns (المركبات) is all that noun which is a construct or compound of atleast two words and there is no grammatical relation between them (before or after their association). So if the second word (of the compound) is included in the meaning of particle, then it is necessary to count

both the words as structured (مبني) upon فتح (as it do not make a compound with other noun) like from أحد عشر till تسعة عشر except اثني عشر as it (اثني) is declinable (معرب) like the dual.

وإن لم يتضمن ذلك ففيها لغات أفصحها بناء الأول على الفتح وإعراب الثاني غير منصرف كبعلك نحو جاءني بعلك ورايت بعلك ومررت ببعلك.

If (the second noun) is not included in the meaning of particle then there are many views (some say both are declinable); the most acceptable view is that to make the first (word) structured upon فتح and the declension (اعراب) of the second word will be the اعراب of semivariable noun (غير منصرف) like بعلك eg مررت ببعلك and رايت بعلك and جاءني بعلك

فصل

الكنايات: هي أسماء تدل على عدد منهم و هي كم وكذا أو حديث منهم وهو كيت وذيت و اعلم ان كم على قسمين استقهامية وما بعدها منصوب مفرد على التمييز نحو كم رجلا عندك وخبرية وما بعدها مجزور مفرد نحو كم مال انفقته أو مجموع نحو كم رجال لقيتهم ومعناه الكثير

The allusive nouns (الكنايات) is those nouns which indicates the vague number (ambiguous quantity) and it is كم and كذا (some allusive nouns are مبني and some are not مبني like فلان) or that which indicates the ambiguous talk and it is كيت وذيت (كيت and ذيت are always used with واو of conjunction). Know that كم is of

two types (interrogative and informative). In interrogative type (كم استفهامية) the noun after it is singular accusative (مفرد) being distinctive (تميز) eg كم رجلاً عندك and in the informative type (كم خبرية) the noun after it is singular genitive (مفرد مجرور) eg كم مال أنفقته or plural genitive (مجموع) eg كم رجال لقيتهم and its (كم خبرية) meaning is to express excess (كثرت).

وَتَدْخُلُ مِنْ فِيهِمَا تَقُولُ كَمْ مِنْ رَجُلٍ لَقَيْتَهُ وَ كَمْ مِنْ مَالٍ أَنْفَقْتَهُ وَقَدْ يُخَذَفُ التَّمْيِيزُ لِقِيَامِ قَرِينَةٍ نَحْوُ كَمْ مَالِكَ أَيْ كَمْ دِينَارًا مَالِكَ وَ كَمْ ضَرَبْتَ أَيْ كَمْ ضَرْبَةً ضَرَبْتَ

And in both types (of كم) enters مِنْ ; you say كَمْ مِنْ رَجُلٍ لَقَيْتَهُ (interrogative) and كَمْ مِنْ مَالٍ أَنْفَقْتَهُ (informative). And تميز is eliminated if situation permits eg كَمْ دِينَارًا مَالِكَ ie كَمْ مَالِكَ كَمْ ضَرْبَةً ضَرَبْتَ ie ضَرَبْتَ

وَأَعْلَمُ أَنَّ كَمْ فِي الْوَجْهَيْنِ يَقَعُ مَنْصُوبًا إِذَا كَانَ بَعْدَهُ فِعْلٌ غَيْرُ مُشْتَغَلٍ عَنْهُ بِضَمِيرِهِ نَحْوُ كَمْ رَجُلًا ضَرَبْتَ وَ كَمْ غُلَامٌ مَلَكَتْ مَفْعُولًا بِهِ

And Know that كم in both types (interrogative and informative) is accusative (منصوب); if after it (كم) is a verb which is not indifferent to act upon it (كم) due to (absence of) its pronoun (ie if no ضمير with verb, then the verb acts upon كم); eg كَمْ رَجُلًا ضَرَبْتَ (interrogative; here no pronoun • with the verb; so كم is positionally direct object of the verb ضربت in accusative case), and in كَمْ غُلَامٌ مَلَكَتْ (informative) it is accusative being a direct object (مفعول به).

وَنَحْوُ كَمْ ضَرْبَةً ضَرَبْتَ وَ كَمْ ضَرْبَةً ضَرَبْتَ مَصْدَرًا وَ كَمْ يَوْمًا سَرْتُ وَ كَمْ يَوْمًا صُمْتُ مَفْعُولًا فِيهِ

And in eg كَمْ ضَرْبَةً ضَرَبْتَ (interrogative) because of being original (informative) it is accusative (مَنْصُوب) as مَصْدَر of the verb ضَرَبْتَ (ie كم is مفعول مطلق) and in كَمْ يَوْمًا سَرْتُ (interrogative) and كَمْ يَوْمًا صُمْتُ (informative, كم is مفعول فيه) it is circumstantial object or Adverb (مفعول فيه) accusative as)

وَمَجْرُورًا إِذَا كَانَ قَبْلَهُ حَرْفُ جَرٍّ أَوْ مُضَافٌ نَحْوُ بَكَمْ رَجُلًا مَرَرْتُ وَ عَلَى كَمْ رَجُلٍ حَكَمْتُ وَ غُلَامٌ كَمْ رَجُلًا ضَرَبْتَ وَ مَالٌ كَمْ رَجُلٍ سَلَبْتُ

And كم is مجرور (positionally) if before كم is a prepositional particle or the annexed (مضاف) eg بَكَمْ رَجُلًا مَرَرْتُ (interrogative) and غُلَامٌ كَمْ رَجُلًا ضَرَبْتَ (informative) and عَلَى كَمْ رَجُلٍ حَكَمْتُ and مَالٌ كَمْ رَجُلٍ سَلَبْتُ

وَمَرْفُوعًا إِذَا لَمْ يَكُنْ شَيْئًا مِنَ الْأَمْرَيْنِ مُبْتَدَاءً إِنْ لَمْ يَكُنْ ظَرْفًا نَحْوُ كَمْ رَجُلًا أَخَوْتُ وَ كَمْ رَجُلٍ ضَرَبْتُهُ وَ خَيْرًا إِنْ كَانَ ظَرْفًا نَحْوُ كَمْ يَوْمًا سَفَرْتُ وَ كَمْ شَهْرًا صَوَّمْتُ

And it (both كم is positionally) is nominative (مرفوع) for being primate (مبتدأ) if it is not either of the two (ie neither مجرور nor منصوب) and do not occur as circumstantial noun (ظرف), eg كَمْ رَجُلٍ ضَرَبْتُهُ (informative) and كَمْ رَجُلًا أَخَوْتُ (interrogative). And (both كم positionally will be مرفوع) for being predicate (خبر) if كم occurs as ظرف eg كَمْ يَوْمًا سَفَرْتُ (interrogative) and كَمْ شَهْرًا صَوَّمْتُ (informative).

هَذَا بِمَعْنَى مَكَانٍ وَ شَرْطِهِ أَنْ يُضَافَ إِلَى الْجُمْلَةِ نَحْوُ اجْلِسْ حَيْثُ
يَجْلِسُ زَيْدٌ

And among it (ظرف) is حَيْثُ ; it is made مبني (upon ضم) as it resembles the circumstantial and its annexation (اضافة) with sentence (as its مضاف اليه) is necessary in most cases (to be meaningful). Allah the Exalted has said لا سَتَسْتَنْدِرْهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ. And at times it (حيث) is made مضاف of singular (as mostly it is مضاف to sentence) as is said by the poet أَمَا تَرَى حَيْثُ سَهِيلٌ ie the place of the سهيل (star), so حيث here is in the meaning of place (have you not seen the place from where سهيل is rising, but according to grammarian Akhfaf sometimes it is also used to indicate time). But largely the condition is that حيث must be annexed (مضاف) towards sentence (atleast in meaning for being مبني) eg اجْلِسْ حَيْثُ يَجْلِسُ زَيْدٌ (or حيث زَيْدٌ جَالِسٌ)

وَمِنْهَا إِذَا وَ هِيَ لِلْمُسْتَقْبَلِ وَ إِذَا دَخَلَتْ عَلَى الْمَاضِي صَارَ مُسْتَقْبَلًا نَحْوُ إِذَا جَاءَ نَصْرُ اللَّهِ وَ فِيهَا مَعْنَى الشَّرْطِ وَ يَجُوزُ أَنْ تَقَعَ بَعْدَهَا الْجُمْلَةُ الْإِسْمِيَّةُ نَحْوُ آتِيكَ إِذَا الشَّمْسُ طَالَعَتْ وَ الْمُخْتَارُ الْفِعْلِيَّةُ نَحْوُ آتِيكَ إِذَا طَلَعَتِ الشَّمْسُ وَ قَدْ تَكُونُ لِلْمُفَاجَاةِ فَيُخْتَارُ بَعْدَهَا الْمُبْتَدَأُ نَحْوُ خَرَجْتُ فَإِذَا السَّبْعُ وَاقِفٌ

And among it (ظروف) is إذا (the condition of it being مبني is same like حيث); and it comes in the meaning of future. When إذا enters upon past it gives meaning of future eg إِذَا جَاءَ نَصْرُ اللَّهِ. And إذا comes in the meaning of condition and at that time after it the nominal sentence is allowed eg آتِيكَ إِذَا الشَّمْسُ طَالَعَتْ but more preferable is that verbal sentence follows إذا eg آتِيكَ إِذَا طَلَعَتِ الشَّمْسُ

فصل

الظُرُوفُ الْمَبْنِيَّةُ عَلَى أَقْسَامٍ مِنْهَا مَا قُطِعَ عَنِ الْإِضَافَةِ بِأَنْ حُذِفَ الْمُضَافُ إِلَيْهِ كَقَبْلُ وَ بَعْدُ وَ فَوْقُ وَ تَحْتَ قَالَ اللَّهُ تَعَالَى اللَّهُ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ أَيْ مِنْ قَبْلُ كُلِّ شَيْءٍ وَ مِنْ بَعْدِ كُلِّ شَيْءٍ

The structured circumstantial noun or adverb (الظروف المبنية) are of certain types and among them are those which are cut from annexation (اضافة) as their مضاف اليه is omitted like قَبْلُ and بَعْدُ and فَوْقُ and تَحْتَ, as said by Allah the Exalted اللَّهُ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ ie مِنْ قَبْلُ كُلِّ شَيْءٍ وَ مِنْ بَعْدِ كُلِّ شَيْءٍ

هَذَا إِذَا كَانَ الْمَحْذُوفُ مَثَوِيًّا لِلْمُتَكَلِّمِ وَ إِلَّا لَكَانَتْ مُعْرَبَةً وَ عَلَى هَذَا قُرِئَ اللَّهُ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدِ وَ تُسَمَّى الْغَايَاتِ

This (being of ظرف as مبني) is when omission (of مضاف اليه) is in the intention of the speaker, otherwise (ie if مضاف اليه is preset in words or omission of مضاف is not in the intention of speaker then) it is declinable (معرب) and upon this it is said (عامل will be according to the اعراب) ie اللَّهُ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدِ and it is named as height (as without any compensation its مضاف is eliminated or that ظرف has to compensate the meaning of the omitted مضاف or that ظرف has a vast scope).

وَمِنْهَا حَيْثُ بُنِيَتْ تَشْبِيْهًا لَهَا بِالْغَايَاتِ لِمَلَازِمَتِهَا الْإِضَافَةَ إِلَى الْجُمْلَةِ فِي الْأَكْثَرِ قَالَ اللَّهُ تَعَالَى سَتَسْتَنْدِرْهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ وَ قَدْ يُضَافُ إِلَى الْمُفْرَدِ كَقَوْلِ الشَّاعِرِ عَ أَمَا تَرَى حَيْثُ سَهِيلٌ طَالَعًا أَيْ مَكَانَ سَهِيلٍ فَحَيْثُ

وَمِنْهَا كَيْفَ لِإِسْتِفْهَامٍ حَالًا نَحْوُ كَيْفَ أَنْتَ أَيَّ حَالٍ أَنْتَ وَمِنْهَا إِيَّانَ
لِلزَّمَانِ إِسْتِفْهَامًا نَحْوُ إِيَّانَ يَوْمَ الدِّينِ

And among it (ظروف) is كيف for interrogation to know the condition eg كَيْفَ أَنْتَ ie in what condition you are. And among it (ظروف) is إِيَّانَ for interrogation of time (of a big future event) eg إِيَّانَ يَوْمَ الدِّينِ (when will the day of judgment befall).

وَمِنْهَا مَدَّةٌ وَمُدَّةٌ بِمَعْنَى أَوَّلِ الْمُدَّةِ إِنْ صَلَحَ جَوَابًا لِمَتَى نَحْوُ مَا رَأَيْتَهُ مَدَّةً أَوْ
مُدَّةً يَوْمَ الْجُمُعَةِ فِي جَوَابِ مَنْ قَالَ مَتَى مَا رَأَيْتَ زَيْدًا أَيَّ أَوَّلِ مَدَّةٍ انْقِطَاعِ
رُؤْيَايَ يَوْمَ الْجُمُعَةِ

And among it (ظروف) is مَدَّةٌ and مَدَّةٌ which expresses the starting time, when both are capable of becoming the answer to the question (to know) when ? eg (replying) يَوْمَ الْجُمُعَةِ or (replying) مَا رَأَيْتَهُ مَدَّةً يَوْمَ الْجُمُعَةِ (I have not seen him since Friday) to the one, who questioned ؟ (since when you have not seen Zaid) ie the first time after which I have not seen him is Friday.

وَبِمَعْنَى جَمِيعِ الْمُدَّةِ إِنْ صَلَحَ جَوَابًا لِكَمْ نَحْوُ مَا رَأَيْتَهُ مَدَّةً أَوْ مُدَّةً يَوْمَانِ فِي
جَوَابِ مَنْ قَالَ كَمْ مَدَّةً مَا رَأَيْتَ زَيْدًا أَيَّ جَمِيعِ مَدَّةٍ مَا رَأَيْتَهُ يَوْمَانِ

And both (مَدَّةٌ and مَدَّةٌ) also comes for indicating the whole time period; if both have a capability to become the answer of كَمْ eg مَا رَأَيْتَهُ مَدَّةً يَوْمَانِ or مَا رَأَيْتَهُ مَدَّةً يَوْمَانِ (I have not seen him for two days) to the question كَمْ مَدَّةً مَا رَأَيْتَ زَيْدًا (since how long you have

At times إِذَا comes for sudden appearance of a thing (مفاجأة) and in this case it is preferable to bring the primate (مبتدأ) after it eg خَرَجْتُ فَإِذَا السَّبُعُ وَقَفَ .

وَمِنْهَا إِذَا وَهِيَ لِلْمَاضِي وَتَقَعُ بَعْدَهَا الْجُمْلَتَانِ الْإِسْمِيَّةُ وَالْفِعْلِيَّةُ نَحْوُ جِئْتُكَ إِذَا طَلَعَتِ الشَّمْسُ وَإِذَا الشَّمْسُ طَالَعَةُ

And among circumstantial nouns (ظروف) is إِذَا and it comes to indicate the past and after it comes (one of the) two sentence, either nominal or verbal sentence, eg جِئْتُكَ إِذَا طَلَعَتِ الشَّمْسُ (verbal sentence) and جِئْتُكَ إِذَا الشَّمْسُ طَالَعَةُ (nominal sentence).

وَمِنْهَا أَيْنَ وَ أَيْنَى لِلْمَكَانِ بِمَعْنَى الْإِسْتِفْهَامِ نَحْوُ أَيْنَ تَمْشِي وَ أَيْنَى تَقْعُدُ وَ
بِمَعْنَى الشَّرْطِ نَحْوُ أَيْنَ تَجْلِسُ أَجْلِسُ وَ أَيْنَى تَقُمْ أَقُمْ

And among it (ظروف) is أَيْنَ and أَيْنَى (both are مبني upon فتح) that comes in the meaning of interrogation about a place eg أَيْنَ تَمْشِي (where are you going) and أَيْنَى تَقْعُدُ (where will you sit) and (both comes) in the meaning of condition eg أَيْنَ تَجْلِسُ أَجْلِسُ (where you will sit, I will sit) and أَيْنَى تَقُمْ أَقُمْ (wherever you stand, I will stand).

وَمِنْهَا مَتَى لِلزَّمَانِ شَرْطًا أَوْ إِسْتِفْهَامًا نَحْوُ مَتَى تَصُومُ أَصُومُ وَ مَتَى تُسَافِرُ

And among it (ظروف) is مَتَى which comes for time, either in the meaning of condition or interrogation eg مَتَى تَصُومُ أَصُومُ (when you fast I will fast ie conditional) and مَتَى تُسَافِرُ (when will you travel? ie interrogation).

not seen zaïd) ie the whole time period I have not seen him is two days.

وَمِنْهَا لَدَى وَلَدُنْ بِمَعْنَى عِنْدَ نَحْوِ الْمَالِ لَدَيْكَ وَ الْفَرْقُ بَيْنَهُمَا أَنَّ عِنْدَ لَا يَشْرُطُ فِيهِ الْحُضُورُ وَ يَشْرُطُ ذَلِكَ فِي لَدَى وَلَدُنْ وَ جَاءَ فِيهِ لُغَاتٌ أُخْرَى لَدُنْ وَلَدُنْ وَلَدُنْ وَ لَدَ وَ لَدَ وَ مِنْهَا قَطٌّ لِلْمَاضِي الْمَنْفَى نَحْوُ مَا رَأَيْتُهُ قَطٌّ وَ مِنْهَا غَوْضٌ لِلْمُسْتَقْبَلِ الْمَنْفَى نَحْوُ لَا أَضْرِبُهُ غَوْضٌ

And among it (ظروف) is **لدى** and **لدى** in the meaning of **عند** eg **لدى** and the difference between them is that for **عند** the possession of the thing is not essential but it is a condition for **لدى** and **لدى**. And there are also other substitute words (used in place of **لدى**) like **لِذَٰ وَ لَئِنْ وَ لَئِنْ وَ لَئِنْ**. And among it (ظروف) is **قط** for negating the past eg **مَا رَأَيْتُهُ قَطُّ** (I have certainly not seen him). And among it (ظروف) is **عوض** for negating the future eg **لَا أَضْرِبُهُ عَوَضَ** (I will certainly not hit him).

وَأَعْلَمَ أَنَّهُ إِذَا أَضْيِفَ الظُّرُوفُ إِلَى الْجُمْلَةِ أَوْ إِلَى إِذْ جَازَ بِنَاوَهَا عَلَى الْفَتْحِ
كَقَوْلِهِ تَعَالَى هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ وَكَيَوْمَئِذٍ وَحِينَئِذٍ

Know that when annexation is done of the circumstantial nouns (ظروف) towards sentence or towards اذ then it is allowed to consider them مبنی upon فتح (or consider them declinable) as said by Allah the Exalted هَذَا يَوْمَ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ (This is the day when truth will benefit the truthful) and like حِينَئِذٍ and يَوْمَئِذٍ .

وَكَذَلِكَ مِثْلُ وَ غَيْرُ مَعَ مَا وَ أَنْ وَ أَنْ تَقُولُ ضَرْبُهُ مِثْلُ مَا ضَرْبَ زَيْدٍ وَ
غَيْرَ أَنْ ضَرْبَ زَيْدٍ وَ مِنْهَا أَمْسُ بِالْكَسْرِ عِنْدَ أَهْلِ الْحِجَازِ
And similarly is (allowed to consider) مِثْلُ and (as) غَيْرُ مَبْنِي

upon فتح or declinable) when they are annexed with ما and اَنْ
 and ضَرَبْتَهُ غَيْرَ اَنْ ضَرَبَ زَيْدٌ and ضَرَبْتَهُ مِثْلَ مَا ضَرَبَ زَيْدٌ ; اَنْ
 (ظروف but they are discussed here because like circumstantial they also need مضاف اليه). And among it
 كسرة (مبني) upon امس which is structured (ظروف) is also
 according to the people of Hijaaz (some consider it as declinable)

الْخَاتِمَةُ

وَالْخَاتِمَةُ فِي سَائِرِ أَحْكَامِ الْإِسْمِ وَ لَوْ أَحِقَّهِ غَيْرُ الْإِعْرَابِ وَالْبِنَاءِ وَ فِيهَا فُصُولٌ

The conclusion

The **conclusion** (الخاتمة) discusses the remaining essentials of the noun and its appendices other than the declension (اعراب) and the structural fixity (بناء) and in it are (three) chapters.

فَصْلٌ

المَعْرِفَةُ وَ النِّكَرَةُ: اِعْلَمَ أَنَّ الْاِسْمَ عَلَى قِسْمَيْنِ مَعْرِفَةٌ وَ نِكْرَةٌ الْمَعْرِفَةُ اِسْمٌ

(The first chapter) Know that noun are of two types; definite (معرفة) and indefinite (نكرة). The definite noun is used for a specific thing

ie the strength of مضاف is in accordance with the strength of the above six definite nouns as مضاف اليه . The indefinite noun is that (noun) which is placed for non specific thing eg a man (رجل) and a horse (فرس).

فصل

أَسْمَاءُ الْعَدَدِ: مَا وَضِعَ لِيَذَّلَ عَلَى كَمِّيَّةِ أَحَادِ الْأَشْيَاءِ وَ أَصُولُ الْعَدَدِ اثْنَا عَشْرَةَ كَلِمَةً وَاحِدَةً إِلَى عَشْرَةٍ وَ مِائَةً وَ أَلْفٍ وَ اسْتِعْمَالُهُ مِنْ وَاحِدٍ إِلَى اثْنَيْنِ عَلَى الْقِيَاسِ أَغْنَى لِلْمَذْكَرِ بِذَوْنِ النَّاءِ وَ لِلْمُؤَنَّثِ بِالنَّاءِ تَقُولُ فِي رَجُلٍ وَاحِدٍ وَ فِي رَجُلَيْنِ اثْنَانِ وَ فِي امْرَأَةٍ وَاحِدَةٍ وَ فِي امْرَأَتَيْنِ اثْنَتَانِ وَ ثِنْتَانِ وَ مِنْ ثَلَاثَةٍ إِلَى عَشْرَةٍ عَلَى خِلَافِ الْقِيَاسِ أَغْنَى لِلْمَذْكَرِ بِالنَّاءِ تَقُولُ ثَلَاثَةَ رَجَالٍ إِلَى عَشْرَةِ رَجَالٍ وَ لِلْمُؤَنَّثِ بِذَوْنِهَا تَقُولُ ثَلَاثَ نِسْوَةٍ إِلَى عَشْرِ نِسْوَةٍ

The **numeral nouns** (أسماء العدد) is that which is placed to indicate the quantity (number) of things. The law of number (عدد) is twelve words, from 1 to 10 and 100 and 1000. Its use from 1 to 2 is in accordance to the law ie for male it is without the feminine sign (تا) and for female with the feminine sign تا you say فِي رَجُلٍ and فِي امْرَأَتَيْنِ اثْنَتَانِ and فِي امْرَأَةٍ وَاحِدَةٍ and فِي رَجُلَيْنِ اثْنَانِ and and from 3 to 10 comes opposite of the rule ie masculine is indicated with تا , you say ثَلَاثَةَ رَجَالٍ (3 men) to عَشْرَةِ رَجَالٍ (10 men). And feminine is indicated without it (تا), you say ثَلَاثُ (3 women) to عَشْرَ نِسْوَةٍ (10 women).

و هِيَ سِتَّةُ أَقْسَامٍ الْمُضْمَرَاتُ وَالْأَعْلَامُ وَالْمُبْهَمَاتُ أَغْنَى أَسْمَاءُ الْإِشَارَاتِ وَالْمَوْصُولَاتِ وَالْمُعَرَّفُ بِاللَّامِ وَالْمُضَافُ إِلَى أَحَدِهَا إِضَافَةٌ مَعْنَوِيَّةٌ وَالْمُعَرَّفُ بِالنَّدَاءِ وَالْعَلَمُ مَا وَضِعَ لِشَيْءٍ مُعَيَّنٍ لَا يَتَنَاولُ غَيْرَهُ بِوَضْعٍ وَاحِدٍ

And it is of six types: the Pronouns (المضممرات), the Proper nouns (الاعلام), the Ambiguous nouns (المبهمات) ie the demonstrative pronouns (اسماء الاشارات) and the relative pronouns (الموصولات); the definite by laam (المعرف باللام); the Annexed (المضاف) to one of them (ie the above mentioned four) with implied annexation and the definite made by entering the vocative particle (المعرف) (بالنداء). The proper noun is that (noun) which is used for specifying only one thing and do not include (any other) besides it.

وَ أَغْرَفَ الْمَعَارِفِ الْمُضْمَرُ الْمُتَكَلِّمُ نَحْوُ أَنَا وَ نَحْنُ ثُمَّ الْمُخَاطَبُ نَحْوُ أَنْتَ ثُمَّ الْغَائِبُ نَحْوُ هُوَ ثُمَّ الْعَلَمُ ثُمَّ الْمُبْهَمَاتُ ثُمَّ الْمُعَرَّفُ بِاللَّامِ ثُمَّ الْمُعَرَّفُ بِالنَّدَاءِ

The most definite among the definite nouns is the pronoun of first person eg أَنَا and نَحْنُ; then the second person eg أَنْتَ then the third person eg هُوَ; then the proper noun; then the ambiguous nouns (demonstrative and relative pronoun); then the noun made definite by ال; then the noun made definite by the vocative particle

وَالْمُضَافُ فِي قُوَّةِ الْمُضَافِ إِلَيْهِ وَالتَّكْرَرِ مَا وَضِعَ لِشَيْءٍ غَيْرِ مُعَيَّنٍ كَرَجُلٍ وَ فَرَسٍ

And the strength (definiteness) of the annexed (مضاف) is (proportional to) the strength of that to which it is annexed (مضاف)

Then you say مائة رجل (100 men) and مائة امرأة (100 women) and مائتا (1000 men) and ألف امرأة (1000 women) and ألف رجل (2000 men) and مائتا امرأة (200 women) and ألفا امرأة (2000 women) without difference between male and female. So if number increases more then hundred or thousand it will be based upon the law that which you know.

وَيُقَدَّمُ الْآلِفُ عَلَى الْمِائَةِ وَالْمِائَةُ عَلَى الْوَاحِدِ وَالْآحَادُ عَلَى الْعَشَرَاتِ تَقُولُ عِنْدِي أَلْفٌ وَ مِائَةٌ وَ أَحَدٌ وَ عِشْرُونَ رَجُلًا وَ أَلْفَانِ وَ اِثْنَانِ وَ عِشْرُونَ رَجُلًا وَ أَرْبَعَةُ أَلْفٍ وَ تِسْعُ مِائَةٍ وَ خَمْسٌ وَ أَرْبَعُونَ امْرَأَةً وَ عَلَيْكَ بِالْقِيَاسِ

And thousand will precede hundred and hundred will precede units (one to nine) and units will precede tens (ten to ninety) you say عِنْدِي أَلْفٌ وَ مِائَةٌ وَ أَحَدٌ وَ عِشْرُونَ رَجُلًا (1121 men) and أَلْفَانِ وَ اِثْنَانِ وَ عِشْرُونَ رَجُلًا (2222 men) and عِنْدِي مِائَتَانِ وَ اِثْنَانِ وَ عِشْرُونَ رَجُلًا (4945 women) and on this pattern (measure) you may count further.

وَأَعْلَمُ أَنَّ الْوَاحِدَ وَالْاِثْنَيْنِ لَا مُمَيِّزَ لَهُمَا لِأَنَّ لَفْظَ الْمُمَيِّزِ يُعْنَى عَنْ ذِكْرِ الْعَدَدِ فِيهِمَا تَقُولُ عِنْدِي رَجُلٌ وَ رَجُلَانِ

And know that there is no distinctive (مُمَيِّز) for one and two because the number itself indicates the distinction (ie the singular and dual noun itself represents the distinctive or specification) You say عِنْدِي رَجُلَانِ and عِنْدِي رَجُلٌ.

وَبَعْدَ الْعَشْرَةِ تَقُولُ أَحَدَ عَشَرَ رَجُلًا وَ اِثْنًا عَشَرَ رَجُلًا وَ ثَلَاثَةَ عَشَرَ رَجُلًا إِلَى تِسْعَةِ عَشَرَ رَجُلًا وَ إِحْدَى عَشْرَةَ امْرَأَةً وَ اِثْنَتَا عَشْرَةَ امْرَأَةً وَ ثَلَاثَ عَشْرَةَ امْرَأَةً إِلَى تِسْعَ عَشْرَةَ امْرَأَةً

(12 men) and اِثْنًا عَشَرَ رَجُلًا (11 men) and أَحَدَ عَشَرَ رَجُلًا (13 men) and اِثْنَتَا عَشْرَةَ امْرَأَةً (12 women) and إِحْدَى عَشْرَةَ امْرَأَةً (11 women) and تِسْعَ عَشْرَةَ امْرَأَةً (13 women) to (19 women).

وَبَعْدَ ذَلِكَ تَقُولُ عِشْرُونَ رَجُلًا وَ عِشْرُونَ امْرَأَةً بِلَا فَرْقٍ بَيْنَ الْمُذَكَّرِ وَ الْمُؤَنَّثِ إِلَى تِسْعِينَ رَجُلًا وَ امْرَأَةً وَ أَحَدٌ وَ عِشْرُونَ رَجُلًا وَ إِحْدَى عَشْرُونَ امْرَأَةً وَ اِثْنَانِ وَ عِشْرُونَ رَجُلًا وَ اِثْنَتَانِ وَ عِشْرُونَ امْرَأَةً وَ ثَلَاثَةٌ وَ عِشْرُونَ رَجُلًا وَ ثَلَاثٌ وَ عِشْرُونَ امْرَأَةً إِلَى تِسْعَةٍ وَ تِسْعِينَ رَجُلًا وَ تِسْعَ وَ تِسْعِينَ امْرَأَةً

And after that you say عِشْرُونَ رَجُلًا (20 men) and عِشْرُونَ امْرَأَةً (20 women) without difference between male and female till أَحَدٌ وَ عِشْرُونَ (90 men) and تِسْعِينَ امْرَأَةً (90 women) and اِثْنَانِ وَ (21 women) and إِحْدَى وَ عِشْرُونَ امْرَأَةً (21 men) and اِثْنَتَانِ وَ عِشْرُونَ امْرَأَةً (22 women) and اِثْنَتَانِ وَ عِشْرُونَ امْرَأَةً (22 men) and ثَلَاثَةٌ وَ عِشْرُونَ رَجُلًا (23 men) till (99 men) and تِسْعَةٌ وَ تِسْعِينَ رَجُلًا (99 women) till (23 women) ثلاثٌ وَ عِشْرُونَ امْرَأَةً.

ثُمَّ تَقُولُ مِائَةُ رَجُلٍ وَ مِائَةُ امْرَأَةٍ وَ أَلْفُ رَجُلٍ وَ أَلْفُ امْرَأَةٍ وَ مِائَتَا رَجُلٍ وَ مِائَتَا امْرَأَةٍ وَ أَلْفَا رَجُلٍ وَ أَلْفَا امْرَأَةٍ بِلَا فَرْقٍ بَيْنَ الْمُذَكَّرِ وَ الْمُؤَنَّثِ فَإِذَا زَادَ عَلَى الْمِائَةِ وَالْآلِفِ يُسْتَعْمَلُ عَلَى قِيَاسِ مَا عَرَفْتَ

مِائَتًا (200 men) and مِائَتًا رَجُلًا (1000 women) and 2000 (2000 men) and أَلْفًا رَجُلًا (200 women) and 3000 (3000 men) and ثَلَاثَ أَلْفٍ رَجُلًا (3000 women) and count further upon this rule.

فصل

الاسمُ أَمَّا مُذَكَّرٌ وَ أَمَّا مُؤَنَّثٌ فَالْمُؤَنَّثُ مَا فِيهِ عَلَامَةُ التَّانِيثِ لَفْظًا أَوْ تَقْدِيرًا وَالْمُذَكَّرُ مَا بِخِلَافِهِ وَ عَلَامَةُ التَّانِيثِ ثَلَاثَةُ التَّاءِ كَطَلْحَةٍ وَالْأَلِفِ الْمَقْصُورَةِ كَحُبْلَى وَالْأَلِفِ الْمَمْدُودَةِ كَحَمْرَاءَ وَ الْمُقَدَّرَةِ أَمَّا هُوَ التَّاءُ فَقَطُّ كَارِضٍ وَ دَارٍ بِدَلِيلِ أَرِيضَةٍ وَ دَوِيرَةٍ

The Noun is either **masculine** (مذكر) or **feminine** (مؤنث) ; as for feminine, in it is sign of femininity in words or is implied and the masculine is opposite of it (ie has no such features). The sign of femininity is three **التاء** like **طلحة** and shortened alif (**الاف** like **حمرأ**) (**الاف الممدودة**) like **حبلى** and extended alif (**الاف المقصورة**) like **ارض** and **دار** on the basis of (its diminutive) **أريضة** and **دويرة**

ثُمَّ الْمُؤَنَّثُ عَلَى قِسْمَيْنِ حَقِيقِيٍّ وَ هُوَ مَا بَارَزَ مِنْ الذَّكَرِ مِنَ الْحَيَوَانِ كَأَمْرَأَةٍ وَ نَاقَةٍ وَ لَفْظِيٍّ وَ هُوَ مَا بِخِلَافِهِ كظلمةٍ وَ عَيْنٍ وَ قَدْ عَرَفْتَ أَحْكَامَ الْفِعْلِ إِذَا أُسْنِدَ إِلَى الْمُؤَنَّثِ فَلَا تُعِيدُهَا

Then again the feminine noun is of two types, The real feminine (مؤنث حقيقي) in which there is an opposite male counterpart like

وَ أَمَّا سَائِرُ الْأَعْدَادِ فَلَا بُدَّ لَهَا مِنْ مُمَيِّزٍ فَتَقُولُ مُمَيِّزُ الثَّلَاثَةِ إِلَى الْعَشْرَةِ مَخْفُوضٌ مَجْمُوعٌ تَقُولُ ثَلَاثَةُ رَجَالٍ وَ ثَلَاثُ نِسْوَةٍ إِلَّا إِذَا كَانَ الْمُمَيِّزُ لَفْظَ الْمِائَةِ فَحِينَئِذٍ يَكُونُ مَخْفُوضًا مُفْرَدًا تَقُولُ ثَلَاثُ مِائَةٍ وَ تَسَعُ مِائَةٍ وَ الْقِيَاسُ ثَلَاثُ مِائَتٍ أَوْ مِائِينَ

As for all other numbers (besides 1 and 2), they necessarily require a distinctive (مُمَيِّز), so you say from 3 to 10 the distinctive (مُمَيِّز), is the genitive plural (مخفوض مجموع) ; you say ثَلَاثَةُ رَجَالٍ (3 men) and ثَلَاثُ نِسْوَةٍ (3 women), but if the distinctive is the number hundred (itself), so at that time it will be genitive singular (مجرور مفرد), You say ثَلَاثُ مِائَةٍ and تَسَعُ مِائَةٍ though according to law it should have been ثَلَاثُ مِائَتٍ or ثَلَاثُ مِائِينَ (مجرور مجموع).

وَ مُمَيِّزُ أَحَدٍ عَشَرَ إِلَى تِسْعَةٍ وَ تِسْعِينَ مَنْصُوبٌ مُفْرَدٌ تَقُولُ أَحَدُ عَشَرَ رَجُلًا وَ إِحْدَى عَشْرَةَ إِمْرَأَةً وَ تِسْعَةَ وَ تِسْعُونَ رَجُلًا وَ تِسْعُونَ إِمْرَأَةً

The distinctive from 11 to 99 is accusative singular (منصوب مفرد) You say أَحَدُ عَشَرَ رَجُلًا and إِحْدَى عَشْرَةَ إِمْرَأَةً and تِسْعَةَ وَ تِسْعُونَ رَجُلًا and تِسْعُونَ إِمْرَأَةً .

وَ مُمَيِّزُ مِائَةٍ وَ أَلْفٍ وَ تَنْثِيَتُهُمَا وَ جَمْعُ الْأَلْفِ مَخْفُوضٌ مُفْرَدٌ تَقُولُ مِائَةُ رَجُلٍ وَ مِائَةُ إِمْرَأَةٍ وَ أَلْفُ رَجُلٍ وَ أَلْفُ إِمْرَأَةٍ وَ مِائَتَا رَجُلٍ وَ مِائَتَا إِمْرَأَةٍ وَ أَلْفَا عَلَى هَذَا رَجُلٍ وَ أَلْفَا إِمْرَأَةٍ وَ ثَلَاثَةُ أَلْفٍ رَجُلٍ وَ ثَلَاثُ أَلْفٍ إِمْرَأَةٍ وَ قِسْنُ

The distinctive of hundred and thousand and their dual and plural of thousand is genitive singular (مجرور مفرد), you say مِائَةُ رَجُلٍ (100 men) and مِائَةُ إِمْرَأَةٍ (100 women) and أَلْفُ رَجُلٍ (1000 men)

(مؤنث لفظي) and the second type is feminine by words (مؤنث لفظي) and ناقة and امرأة which is opposite of it (ie it has no male counterpart) like ظلمة and عين . And indeed you know the rules of the verb when it is grammatically related towards feminine noun, so we will not discuss it (again).

فصل

المثنى: اسم الحق بآخره الف أو ياء مفتوح ما قبلها و تون مكسورة ليندل على ان معه آخر مثله نحو رجلان و رجلين هذا في الصحيح اما المقصور فان كانت الفه منقلبة عن واو وكان ثلاثيا رد الى اصله كعصوان في عصا

The dual (المثنى) is that noun whose end is joined with alif (الف) or yaa (ياء) and (the alphabet) before it is accusative (مفتوح) and Nun genitive (نون مكسورة) is suffixed at the end to indicate that along with it is also another like it .eg رجلان and رجلين . This pattern is for صحيح (ie end letter is not a vowel). As for مقصور if its الف is changed from واو and if it is from trilateral verb (ثلاثي), then it is changed (returned) to its original (ie واو), like عصا in عصوان

و ان كانت عن ياء او واو و هو اكثر من الثلاثي او ليست منقلبة عن شئ ثقلب ياء كرحيان في رحي و ملهيان في ملهى و حباريان في حبارى و حبلان في حبل

And if that الف (of مقصور) is changed from واو or ياء and if it is more then three lettered verb (ie quadrilateral verb) or (if that

الف) is not changed from anything, then that الف is changed to ياء like حباريان from حبارى and ملهيان from ملهى and رحيان from رحي .

و اما الممدود فان كانت همزته اصلية تثبت كقراان في قراء و ان كانت للتانيث ثقلب واوا كحمرأوان في حمراء و ان كانت بدلا من اصل واوا ياء جاز فيه الوجهان ككسأوان و كسا ان

As for ممدود if its همزة is original, then it will remain (as it is) eg قراان from قراء And if it (همزة) was a feminine sign then that الف will be changed into واو like حمرأوان from حمراء or if it (همزة) was originally ياء or واو then two conditions are allowed like كسأوان or كسا ان

و يجب حذف تونه عند الاضافة تقول جاءني غلاما زيدا و مسلما مصر و كذلك تحذف تاء التانيث في تنيية الخصية والالية خاصة تقول خصيان واليان لانهما متلازمان فكأنهما شئ واحد

It is essential to do elimination of نون during اضافة , you say جاءني غلاما زيدا (Two slaves of zaid came to me) and جاءني مسلما مصر and like that elimination of تاء feminine will be done especially from the dual of الخصية and الية you say خصيان and اليان because both (the testicles and buttocks) are anatomically associated with each other, as if both of them are one thing.

(مؤنث لفظي) and the second type is feminine by words and ناقة and امرأة which is opposite of it (ie it has no male counterpart) like ظلمة and عين . And indeed you know the rules of the verb when it is grammatically related towards feminine noun, so we will not discuss it (again).

فصل

المثنى: اسم الحق بآخره الف أو ياء مفتوح ما قبلها و ثون مكسورة ليذل على أن معه آخر مثله نحو رجلان و رجلين هذا في الصحيح أما المقصور فإن كانت الفه منقلبة عن واو وكان ثلاثيًا رُدَّ الى أصله كعصوان في عصا

(الف) (المثنى) The dual is that noun whose end is joined with alif (ياء) and (the alphabet) before it is accusative (مفتوح) and Nun genitive (نون مكسورة) is suffixed at the end to indicate that along with it is also another like it .eg رجلان and رجلين . This pattern is for صحيح (ie end letter is not a vowel). As for مقصور if its الف is changed from واو and if it is from trilateral verb (ثلاثي), then it is changed (returned) to its original (ie واو), like عصا in عصوان

و أن كانت عن ياء أو واو و هو أكثر من الثلاثي أو ليست منقلبة عن شيء ثقلب ياء كرحيان في رحي و ملهيان في ملهى و حباريان في حباري و حبلان في حبل

And if that الف (of مقصور) is changed from واو or ياء and if it is more than three lettered verb (ie quadrilateral verb) or (if that

ياء) is not changed from anything, then that الف is changed to ياء like حباريان from حباري and ملهيان from ملهى and رحيان from رحي .

و أمّا الممدود فان كانت همزته أصلية تثبت كقرآن في قرأء و ان كانت للتانيث ثقلب واو كحمرأوان في حمراء و ان كانت بدلًا من أصل واو أو ياء جاز فيه الوجهان ككسأوان و كسا أن

As for ممدود if its همزة is original, then it will remain (as it is) eg قرأء from قرآن And if it (همزة) was a feminine sign then that الف will be changed into واو like حمرأوان from حمراء or if it (همزة) was originally ياء or واو then two conditions are allowed like كسا أن or كسأوان

و يجب حذف ثونه عند الاضافة تقول جاءني غلاما زيد و مسلما مصر و كذلك تحذف ثاء التانيث في ثنية الخصية والالية خاصة تقول خصيان واليان لأنهما متلازمان فكأنهما شيء واحد

It is essential to do elimination of نون during اضافة , you say جاءني غلاما زيد (Two slaves of zaid came to me) and جاءني مسلما مصر and like that elimination of ثا feminine will be done especially from the dual of الخصية and الية you say خصيان and اليان because both (the testicles and buttocks) are anatomically associated with each other, as if both of them are one thing.

like it, though indicate upon numbers (plural), but are not plural as it does not have a singular.

ثُمَّ الْجَمْعُ عَلَى قِسْمَيْنِ مُصَحَّحٌ وَهُوَ مَا لَمْ يَتَغَيَّرْ بِنَاءٌ وَاحِدِهِ وَمُكَسَّرٌ وَهُوَ مَا يَتَغَيَّرُ فِيهِ بِنَاءٌ وَاحِدِهِ

Then plural is of two types (sound and broken plural). The Sound (جمع سالم) is that plural in which measure of its singular is not changed (eg مسلمون) and broken (جمع مكسر) is that plural in which the measure of its singular is changed (eg رجال in between ج and ل is entered الف by which its measure is changed)

وَالْمُصَحَّحُ عَلَى قِسْمَيْنِ مُذَكَّرٌ وَهُوَ مَا الْحَقَّ بِآخِرِهِ وَاوٌ مَضْمُومٌ مَا قَبْلَهَا وَنُونٌ مَفْتُوحَةٌ كَمُسْلِمُونَ أَوْ يَاءٌ مَكْسُورٌ مَا قَبْلَهَا وَنُونٌ كَذَلِكَ لِيَذَلَّ عَلَى أَنَّ مَعَهُ أَكْثَرَ مِنْهُ نَحْوُ مُسْلِمِينَ وَهَذَا فِي الصَّحِيحِ

Sound plural is of two types (masculine and feminine). The Masculine (sound plural) is that noun whose end is suffixed (joined) by واو and before it (واو) is a nominative alphabet (نون مفتوحة) and after it (واو) is Nun accusative (نون مفتوحة) like مسلمون or its end is suffixed (joined) by ياء and before it (ياء) is a genitive alphabet (مكسور) and after it (ياء) is Nun accusative (نون مفتوحة) to indicate that along with it is more (members) then it, eg مسلمين . This suffixing (rule) applies to sound word (i.e. the last letter is not a vowel).

وَأَعْلَمُ أَنَّهُ إِذَا أُرِيدَ إِضَافَةٌ مُتَنَّى إِلَى الْمُتَنَّى يُعْبَرُ عَنِ الْأَوَّلِ بِلَفْظِ الْجَمْعِ كَقَوْلِهِ تَعَالَى فَقَدْ صَعَتِ قُلُوبُكُمَا وَفَاقَطَعُوا أَيْدِيَهُمَا وَذَلِكَ لِكِرَاهَةِ اجْتِمَاعِ تَنْثِنَتَيْنِ فَيَمَّا تَأَكَّدَ الْإِتِّصَالُ بَيْنَهُمَا لَفْظًا وَمَعْنَى

And know that when it is intended to do annexation (إضافة) of dual towards dual, then first (dual) will be mentioned (interpreted) by a plural word, As said by Allah the Exalted فَقَدْ صَعَتِ قُلُوبُكُمَا and فَيَمَّا تَأَكَّدَ الْإِتِّصَالُ بَيْنَهُمَا لَفْظًا وَمَعْنَى (instead of قَلْبَا كَمَا and صَعَتِ قُلُوبُكُمَا) And this is because collection of two dual is not desirable; as the association is certain between both of them (ie the duals) in word and meaning.

فصل

الْمَجْمُوعُ: اسْمٌ دَلَّ عَلَى أَحَادٍ مَقْصُودَةٍ بِحُرُوفٍ مُفْرَدَةٍ بِتَغْيِيرٍ أَوْ لَفْظِي كَرَجَالٍ فِي رَجُلٍ

The plural (المجموع) is that noun which indicates the intended numbers (elements or individuals) by bringing some change in the singular. The change (in the singular word) can be either in words like رجال from رجل

أَوْ تَقْدِيرِي كَقَوْلِكَ عَلَى وَزْنِ أَسَدٍ فَإِنَّ مُفْرَدَهُ أَيْضًا قَوْلُكَ لَكِنَّهُ عَلَى وَزْنِ قَوْمٍ وَرَهْطٍ وَنَحْوِهِ وَإِنْ دَلَّ عَلَى أَحَادٍ لَكِنَّهُ لَيْسَ بِجَمْعٍ إِذَا لَا مُفْرَدَ لَهُ

أَسَدٍ on the measure of قَوْلُكَ (change can be) implied like قَوْلُكَ (measure of plural), as its singular also comes as قَوْلُكَ , but in that case it is on the measure of قَوْلُكَ therefore قَوْمٌ and رَهْطٌ and words

(which is) in the meaning of *فاعل* like *صبور* in the meaning of *نون* (Here *ون* cannot be added) And it is necessary to omit *نون* during annexation (*اضافة*) eg *مُسْلِمُو مِصْرَ* (Muslims of city).

وَمُؤَنَّتْ وَهُوَ مَا الْحَقَّ بِآخِرِهِ الْفَ وَتَاءٌ نَحْوُ مُسْلِمَاتٍ وَشَرْطُهُ أَنْ كَانَ صِفَةً وَ لَهُ مُذَكَّرٌ أَنْ يَكُونَ مُذَكَّرُهُ قَدْ جُمِعَ بِالْوَاوِ وَالثُّونِ نَحْوُ مُسْلِمُونَ وَأَنْ لَمْ يَكُنْ لَهُ مُذَكَّرٌ فَشَرْطُهُ أَنْ لَا يَكُونَ مُؤَنَّتًا مُجَرَّدًا عَنِ التَّاءِ كَالْحَائِضِ وَالْحَامِلِ وَأَنْ كَانَ اسْمًا غَيْرَ صِفَةٍ جُمِعَ بِالْأَلِفِ وَالتَّاءِ بِلا شَرْطٍ كَهِنْدَاتٍ

And the feminine sound (plural) is that plural at the end of which is joined *الف* and *تا* eg *مُسْلِمَاتٍ* and its condition is that if it (the feminine noun) is such an adjective (*صفة*), so that its masculine plural can be made by adding *ون* eg *مُسْلِمُونَ*. And if it do not have a masculine counterpart, the (feminine noun) must not be such a feminine adjective which is empty of *تا*, like *الحائض* and *الحامل*. And if that feminine noun is not an adjective (*صفة*) then plural will be made without any condition by adding *الف* and *هِنْدَاتٍ* like *تا*.

وَالْمُكْسَرُ صَيْغَتُهُ فِي الثَّلَاثِي كَثِيرَةٌ تُعْرَفُ بِالسَّمَاعِ كَرَجَالٍ وَأَفْرَاسٍ وَفُلُوسٍ وَفِي غَيْرِ الثَّلَاثِي عَلَى وَزْنِ فَعَالِيلٍ وَفَعَالِيلٍ قِيَاسًا كَمَا عَرَفْتَ فِي التَّصْرِيفِ

And forms (*صيغة*) of broken plural is more in trilateral (*ثلاثي*) like *افراس* and *رجال* (*سماع*) which is known traditionally (*ثلاثي*) it comes by rule (*قياس*) on the measure of *فَعَالِيلٍ* and *فَعَالِيلٍ* as you know in the conjugation (*تصريف*).

أَمَّا الْمُنْقُوصُ فَتُحَذَفُ يَاءُهُ مِثْلُ قَاضُونَ وَ دَاعُونَ وَالْمَقْصُورُ يُحَذَفُ الْفَاءُ وَ يَبْقَى مَا قَبْلَهَا مَقْنُوحًا لِيَدُلَّ عَلَى الْفِ مَحذُوفَةٍ مِثْلُ مُصْنُفُونَ وَ يُخْتَصُّ بِأَوَّلِي الْعِلْمِ وَ أَمَّا قَوْلُهُمْ سِنُونَ وَ أَرْضُونَ وَ ثَبُونَ وَ قُلُونَ فَشَادُّ

As for the curtailed noun (*المنقوص*) during making plural its *ياء* is omitted like *قَاضُونَ* and *دَاعُونَ*. And during making plural of shortened noun (*مقصور*) its *الف* is omitted and letter before it remains مفتوح to indicate the omitted *الف* like *مُصْنُفُونَ* and (bringing of such plural by *واو* and *نون*) is specific for rational beings, And as for their saying *سِنُونَ* and *أَرْضُونَ* and *ثَبُونَ* and *قُلُونَ* (ie use of *ون* in irrational beings) is very rare.

وَيَجِبُ أَنْ لَا يَكُونَ أَفْعَلٌ مُؤَنَّتُهُ فَعْلَاءً كَاخْمَرٍ وَ حَمْرَاءَ وَ لَا فَعْلَانٌ مُؤَنَّتُهُ فَعْلَى كَسُكْرَانٍ وَ سَكْرَى

And it is necessary that noun (whose plural is desired) is not on the measure of *أَفْعَلٌ* whose feminine is on the measure of *فَعْلَاءَ*, like *أخمر* and *حمراء*. And (it is necessary that noun whose plural is desired) is not on the measure of *فَعْلَانٌ* whose feminine is *فَعْلَى* like *سُكْرَانٍ* and *سَكْرَى* (Here *ون* cannot be joined for making plural).

وَلَا فَعِيلًا بِمَعْنَى مَفْعُولٍ كَجَرِيحٍ بِمَعْنَى مَجْرُوحٍ وَ لَا فَعُولًا بِمَعْنَى فَاعِلٍ كَصَبُورٍ بِمَعْنَى صَابِرٍ وَ يَجِبُ حَذْفُ ثُونِهِ بِالْإِضَافَةِ نَحْوُ مُسْلِمُو مِصْرَ

And (it is necessary that noun whose plural is desired) is not on the measure of *فَعِيلٌ* (which is) in the meaning of *مفعول* like *جريح* in the meaning of *مجروح* (here *ون* cannot be added). And (the noun whose plural is desired) must not be on the measure of *فَعُولٌ*

(which is) in the meaning of *صبور* like *فاعل* in the meaning of *نون* (Here *ون* cannot be added) And it is necessary to omit *نون* during annexation (*اضافة*) eg *مُسْلِمُو مِصْرَ* (Muslims of city).

و مؤنث و هو ما الحق بآخره الف و تاء نحو مُسْلِمَات و شرطه ان كان صفة و له مذكر ان يكون مذكره قد جمع بالواو والتون نحو مُسْلِمُونَ و ان لم يكن له مذكر فشرطه ان لا يكون مؤنثا مجردا عن التاء كالحائض والحامل و ان كان اسما غير صفة جمع بالالف والتاء بلا شرط كهنات

And the feminine sound (plural) is that plural at the end of which is joined *الف* and *تا* eg *مُسْلِمَات* and its condition is that if it (the feminine noun) is such an adjective (*صفة*), so that its masculine plural can be made by adding *ون* eg *مُسْلِمُونَ*. And if it do not have a masculine counterpart, the (feminine noun) must not be such a feminine adjective which is empty of *تا*, like *الحائض* and *الحامل*. And if that feminine noun is not an adjective (*صفة*) then plural will be made without any condition by adding *الف* and *هنات* like *تا*.

والمكسر صيغته في الثلاثي كثيرة تُعرف بالسماع كرجال وافراس وفلوس وفي غير الثلاثي على وزن فعائل وفعاليل قياسا كما عرفت في التصريف

And forms (*صيغة*) of broken plural is more in trilateral (*ثلاثي*) like *رجال* and *افراس* and *فلوس* which is known traditionally (*سماع*) and if not trilateral (*ثلاثي*) it comes by rule (*قياس*) on the measure of *فعاليل* and *فعاليل* as you know in the conjugation (*تصريف*).

اما المنقوص فتُحذف ياءه مثل قاضون و داغون والمنقصور يُحذف الفه و يبقى ما قبلها مفتوحا ليدل على الف محدوفة مثل مُصْطَفُونَ و يُختص بأولي العلم و اما قولهم سيئون و ارضون و ثبون و قلون فشاذ As for the curtailed noun (*المنقوص*) during making plural its *ياء* is omitted like *قاضون* and *داغون*. And during making plural of shortened noun (*مقصور*) its *الف* is omitted and letter before it remains مفتوح to indicate the omitted *الف* like *مُصْطَفُونَ* and (bringing of such plural by *واو* and *نون*) is specific for rational beings, And as for their saying *سيئون* and *ارضون* and *ثبون* and *قلون* (ie use of *ون* in irrational beings) is very rare.

و يجب ان لا يكون افعَل مؤنثه فعلاء كاخمر و حمراء و لا فعْلان مؤنثه فعلى كسكران و سكري

And it is necessary that noun (whose plural is desired) is not on the measure of *أفعَل* whose feminine is on the measure of *فعلاء*, like *أخمر* and *حمراء*. And (it is necessary that noun whose plural is desired) is not on the measure of *فعْلان* whose feminine is *فعلى* like *سكران* and *سكري* (Here *ون* cannot be joined for making plural).

ولا فعَيْلا بمعنى مفعول كجريح بمعنى مجروح و لا فعُولاً بمعنى فاعل كصبور بمعنى صابر و يجب حذف تونه بالاضافة نحو مُسْلِمُو مِصْرَ

And (it is necessary that noun whose plural is desired) is not on the measure of *فعيل* (which is) in the meaning of *مفعول* like *جريح* in the meaning of *مجروح* (here *ون* cannot be added). And (the noun whose plural is desired) must not be on the measure of *فعول*

فَالْمَصْدَرُ اِنْ لَمْ يَكُنْ مَفْعُولًا مُطْلَقًا يَعْمَلُ عَمَلَهُ اَعْنَى يَرْفَعُ الْفَاعِلَ اِنْ كَانَ لازِمًا نَحْوُ اَعْجَبَنِي قِيَامُ زَيْدٍ وَ يَنْصِبُ مَفْعُولًا اَيْضًا اِنْ كَانَ مُتَعَدِّيًا نَحْوُ اَعْجَبَنِي ضَرْبُ زَيْدٍ عَمَرُوا

So if verbal noun does not occur as Absolute object (مفعول مطلق) it does action like its verb; ie it gives nominative sign (رفع) to Agent (فاعل) if the verb is intransitive eg اَعْجَبَنِي قِيَامُ زَيْدٍ and it gives accusative sign (نصب) to object (مفعول) if verb is transitive eg اَعْجَبَنِي ضَرْبُ زَيْدٍ عَمَرُوا .

وَلَا يَجُوزُ تَقْدِيمُ مَعْمُولِ الْمَصْدَرِ عَلَيْهِ فَلَا يُقَالُ اَعْجَبَنِي زَيْدٌ ضَرْبُ عَمَرُوا وَلَا عَمَرُوا ضَرْبُ زَيْدٍ

The precedence of passive element (معمول , ie agent or object) of the verbal noun (المصدر) is not allowed before it, therefore it is not said اَعْجَبَنِي عَمَرُوا ضَرْبُ زَيْدٍ or اَعْجَبَنِي زَيْدٌ ضَرْبُ عَمَرُوا .

وَيَجُوزُ اِضَافَتُهُ اِلَى الْفَاعِلِ نَحْوُ كَرِهْتُ ضَرْبَ زَيْدٍ عَمَرُوا وَ اِلَى الْمَفْعُولِ بِهِ نَحْوُ كَرِهْتُ ضَرْبَ عَمَرٍ زَيْدٍ وَ اَمَّا اِنْ كَانَ مَفْعُولًا مُطْلَقًا فَالْعَمَلُ لِلْفِعْلِ الَّذِي قَبْلَهُ نَحْوُ ضَرَبْتُ ضَرْبًا عَمَرُوا فَعَمَرُوا مَنْصُوبٌ بِضَرَبْتُ

And allowed is its annexation (اضافة) towards Agent (فاعل) eg كَرِهْتُ ضَرْبَ زَيْدٍ عَمَرُوا and its annexation (اضافة) towards object (مفعول) eg كَرِهْتُ ضَرْبَ عَمَرٍ زَيْدٍ . If it is Absolute object (مفعول مطلق) then its action is governed by the verb which is before it eg (ضربا) (and not ضربت) due to منصوب is عمرا so ضَرَبْتُ ضَرْبًا عَمَرُوا

ثُمَّ الْجَمْعُ اَيْضًا عَلَى قِسْمَيْنِ جَمْعُ قَلَّةٍ وَ هُوَ مَا يُطْلَقُ عَلَى الْعَشْرَةِ فَمَا دُونَهَا وَ اَبْنِيَّتُهُ اَفْعَالٌ وَ اَفْعَالٌ وَ اَفْعَلَةٌ وَ اَفْعَلَةٌ وَ جَمْعُ الصَّحِيحِ بِدُونِ اللّامِ كَزَيْدُونَ وَ مُسْلِمَاتٌ وَ جَمْعُ كَثْرَةٍ وَ هُوَ مَا يُطْلَقُ عَلَى مَا فَوْقَ الْعَشْرَةِ وَ اَبْنِيَّتُهُ مَا عدا هَذِهِ الْاَبْنِيَّةُ

Then plural itself is of two types, (كثرة and قلة) The plural قلة is that plural which is used to indicate upto ten (individuals) or less then it and its measures are as follows اَفْعَالٌ and اَفْعَلٌ and اَفْعَلَةٌ and اَفْعَلَةٌ. And both (feminine and masculine) sound plural without لام eg زيدون and مسلمات . And plural كثرة is that plural which is used to indicate more then ten and its measure is besides these measure (mentioned for قلة).

فَصْلٌ

الْمَصْدَرُ: اسْمٌ يَدُلُّ عَلَى الْحَدَثِ فَقَطْ وَ يُشْتَقُّ مِنْهُ الْاَفْعَالُ كَالضَّرْبِ وَالنَّصْرِ مَثَلًا وَ اَبْنِيَّتُهُ مِنَ الثَّلَاثِي الْمَجْرَدِ غَيْرُ مَضْبُوطَةٍ تُعْرَفُ بِالسَّمَاعِ وَ مِنْ غَيْرِهِ قِيَاسِيَّةٌ كَالْاَفْعَالِ وَالْاِنْفِعَالِ وَالْاِسْتِفْعَالِ وَالْفَعْلَلَةِ وَالتَّفَعُّلِ مَثَلًا

The original or verbal noun (المصدر) is that noun which indicates the origination (of action) only and from it is derived the actions (verbs) like الضرب (to hit) and النصر (to help) for example. Its measure in trilateral verb (ثلاثي مجرد) is not based on some fixed rule but is known traditionally and besides it (ثلاثي) , it is based upon a measure like اَفْعَالٌ and اِنْفِعَالٌ and اِسْتِفْعَالٌ for example.

او مَوْصُوفٍ نَحْوِ عِنْدِي رَجُلٌ ضَارِبٌ أَبُوهُ عَمْرًا او هَمْزَةُ الاسْتِفْهَامِ نَحْوًا قَائِمٌ زَيْدٌ او حَرْفُ النِّفْيِ نَحْوِ مَا قَائِمٌ زَيْدٌ

Or the qualified (موصوف) eg عِنْدِي رَجُلٌ ضَارِبٌ أَبُوهُ عَمْرًا or the interrogative Hamza (همزة الاستفهام) eg أ قَائِمٌ زَيْدٌ or it depends upon the negative particle (حرف النفي) eg مَا قَائِمٌ زَيْدٌ

Note= Dependence (مُعْتَمِدًا) means that it precedes the اسم الفاعل.

In other words the Active participle noun comes after the subject to become its information or comes after the concerned to become its status or after the relative pronoun to become its bond or after the Qualified noun to become its adjective.

فَإِنْ كَانَ بِمَعْنَى الْمَاضِي وَجَبَتْ الْإِضَافَةُ مَعْنَى نَحْوِ زَيْدٌ ضَارِبٌ عَمْرًا أَمْسَ
الْأَزْمِنَةِ نَحْوِ هَذَا إِذَا كَانَ مُنْكَرًا أَمَّا إِذَا كَانَ مُعْرِفًا بِاللَّامِ يَسْتَوِي فِيهِ جَمِيعُ
زَيْدُ الضَّارِبِ أَبُوهُ عَمْرًا الْآنَ أَوْ غَدًا أَوْ أَمْسَ

If active participle noun (اسم الفاعل) is in the meaning of past (agent) then its implied annexation (اضافة معنى) is compulsory eg زَيْدٌ ضَارِبٌ عَمْرًا أَمْسَ this is when it is indefinite and if it is definite by لام it includes in it all the time period (present, past and future) eg زَيْدُ الضَّارِبِ أَبُوهُ عَمْرًا الْآنَ أَوْ غَدًا أَوْ أَمْسَ

فَصْلٌ

اسْمُ الْفَاعِلِ: اسْمٌ مُشْتَقٌّ مِنْ فِعْلٍ لِيَدُلَّ عَلَى مَنْ قَامَ بِهِ الْفِعْلُ بِمَعْنَى الْخُذُوثِ وَصَيَغَتُهُ مِنَ الثَّلَاثِي الْمَجْرَدِ عَلَى وَزْنِ فَاعِلٍ كضَارِبٍ وَنَاصِرٍ

Active participle noun (اسم الفاعل) is the noun derived from verb (transitive or intransitive verb), to indicate that being who is the doer of the action in the meaning of origination (ie action is produced and not present permanently) and its form from trilateral is on the measure of فاعل like ضارب and ناصر

وَمِنْ غَيْرِهِ عَلَى صَيَغَةِ الْمُضَارِعِ مِنْ ذَلِكَ الْفِعْلِ بِمِيمٍ مَضْمُومٍ مَكَانَ حَرْفِ الْمُضَارِعَةِ وَكَسْرٍ مَا قَبْلَ الْآخِرِ كَمُدْخِلٍ وَمُسْتَخْرَجٍ وَهُوَ يَعْمَلُ عَمَلِ فِعْلِهِ الْمَعْرُوفِ إِنْ كَانَ بِمَعْنَى الْحَالِ وَالْإِسْتِقْبَالِ

And besides it (trilateral) the active participle noun is derived from مضارع of that verb by bringing ميم مضموم in place of the sign of مضارع and bringing كسرة upon the before last alphabet eg (فعل معروف) if its action is like its active verb . مُسْتَخْرَجٌ and مُدْخِلٌ it is in the meaning of present and future .

وَمُعْتَمِدًا عَلَى الْمُبْتَدَأِ نَحْوُ زَيْدٌ قَائِمٌ أَبُوهُ او ذِي الْحَالِ نَحْوُ جَاءَنِي زَيْدٌ ضَارِبًا أَبُوهُ عَمْرًا او مَوْصُولٍ نَحْوُ مَرَرْتُ بِالضَّارِبِ أَبُوهُ عَمْرًا
And it depends upon the primate (مبتدأ) eg زَيْدٌ قَائِمٌ أَبُوهُ or the concerned (ذي الحال) eg جَاءَنِي زَيْدٌ ضَارِبًا أَبُوهُ عَمْرًا or the relative pronoun (موصول) eg مَرَرْتُ بِالضَّارِبِ أَبُوهُ عَمْرًا

فصل

الصفة المشبهة: اسم مشتق من فعل لازم ليدل على من قام به الفعل بمعنى الثبوت و صيغتها على خلاف صيغة اسم الفاعل والمفعول انما تعرف بالسمع كحسن و صعب و ظريف و هي تعمل عمل فعلها مطلقا بشرط الاعتماد المذكور

Similar Quality or Asyndetic Relative Clause (الصفة المشبهة) is the noun derived from intransitive verb to indicate upon that being to whom is associated (ascribed) the action in the meaning of a permanent attribute (ثبوت) of that being and its form (صيغة) is not like the active and passive participle noun but it is known traditionally or by usage like حسن and صعب and ظريف. It acts like its intransitive verb absolutely (ie without any condition of time) in accordance with the conditions mentioned previously (except that ال as relative pronoun do not precede similar quality as it precedes in active participle noun and passive participle noun.).

و مسانيلها ثمانية عشر لان الصفة اما باللام او مجردة عنها و معمول كل واحد منهما اما مضاف او باللام او مجرد عنهما فهذه ستة و معمول كل منها اما مرفوع او منصوب او مجرور فذلك ثمانية عشر و تفصيلها ثلاثة الحسن وجهه و نحو جاءني زيد الحسن وجهه و كذلك الحسن الوجه و حسن وجهه و حسن الوجه و حسن وجه

And there are eighteen compositions because the similar quality

فصل

اسم مفعول: اسم مشتق من فعل متعد ليدل على من وقع عليه الفعل و صيغته من مجرد الثلاثي على وزن مفعول لفظا كمضروب او تقديرًا كمقول و مرمي و من غيره كاسم الفاعل بفتح ما قبل الآخر كمدخل و مستخرج

Passive participle noun (اسم المفعول) is that noun which is derived from transitive verb (not from intransitive verb) to indicate that being upon which the action has occurred. Its form is derived from trilateral verb on the measure of مفعول in words like مضروب or is implied (some vowel letter is dropped) like مقول and مرمي and (is derived from) besides it (the trilateral verb) like the active participle noun (اسم الفاعل) by giving فتح to the before last alphabet (and bringing ميم مضموم in place of sign of like مستخرج and مُدخل) مضارع

و يعمل عمل فعله المجهول بالشرائط المذكورة في اسم الفاعل نحو زيد مضروب علامة الآن او غذا او امس

And its action is like the action of its passive verb (فعل مجهول) with all those conditions mentioned in the discussion of active participle noun (اسم الفاعل). eg زيد مضروب علامة الآن او غذا او امس (زيد was hit now or tomorrow or yesterday).

فصل

الصفة المشبهة: اسم مشتق من فعل لازم ليدل على من قام به الفعل بمعنى الثبوت و صيغتها على خلاف صيغة اسم الفاعل والمفعول انما تعرف بالسماع كحسن و صعب و ظريف و هي تعمل عمل فعلها مطلقا بشرط الاعتماد المذكور

Similar Quality or Asyndetic Relative Clause (الصفة المشبهة) is the noun derived from intransitive verb to indicate upon that being to whom is associated (ascribed) the action in the meaning of a permanent attribute (ثبوت) of that being and its form (صيغة) is not like the active and passive participle noun but it is known traditionally or by usage like حسن and صعب and ظريف . It acts like its intransitive verb absolutely (ie without any condition of time) in accordance with the conditions mentioned previously (except that ال as relative pronoun do not precede similar quality as it precedes in active participle noun and passive participle noun .).

و مسانيلها ثمانية عشر لان الصفة اما باللام او مجردة عنها و مفعول كل واحد منهما اما مضاف او باللام او مجرد عنهما فهذه ستة و مفعول كل منها اما مرفوع او منصوب او مجرور فذلك ثمانية عشر و تفصيلها ثلاثة الحسن وجه و نحو جاءني زيد الحسن وجهه الوجه و كذلك الحسن الوجه و حسن وجهه و حسن الوجه و حسن وجه

And there are eighteen compositions because the similar quality

فصل

اسم مفعول: اسم مشتق من فعل متعد ليدل على من وقع عليه الفعل و صيغته من مجرد الثلاثي على وزن مفعول لفظا كمضروب او تقديرًا كمقول و مرمي و من غيره كاسم الفاعل بفتح ما قبل الآخر كمدخل و مستخرج

Passive participle noun (اسم المفعول) is that noun which is derived from transitive verb (not from intransitive verb) to indicate that being upon which the action has occurred. Its form is derived from trilateral verb on the measure of مفعول in words like مضروب or is implied (some vowel letter is dropped) like مقول and مرمي (is derived from) besides it (the trilateral verb) like the active participle noun (اسم الفاعل) by giving فتح to the before last alphabet (and bringing ميم مضموم in place of sign of) like مستخرج and مدخل (مضارع

و يعمل عمل فعله المجهول بالشرائط المذكورة في اسم الفاعل نحو زيد مضروب علامة الآن او غدا او امس

And its action is like the action of its passive verb (فعل مجهول) with all those conditions mentioned in the discussion of active participle noun (اسم الفاعل). eg. زيد مضروب علامة الآن او غدا او امس (زيد was hit now or tomorrow or yesterday).

(الصفة المشبهة) will be either with or without لام (ie definite or indefinite). The (three) passive element (معمول) of both definite and indefinite adjective (الصفة المشبهة) will be the annexed (مضاف) or definite or indefinite noun. So these are six (three passive element (معمول) of definite similar quality and three of indefinite similar quality) and passive element (معمول) of each of them will be either nominative (مرفوع) or accusative (منصوب) or genitive (مجرور). So these are 18 compositions and their detail is as follows:

eg (9 compositions of definite adjective)

3compositions (wajhuhu, wajhahu; wajhihi)
جَاءَنِي زَيْدٌ حَسَنٌ وَجْهَهُ
and similarly (alwajhu, alwajha, alwajhi)
جَاءَنِي زَيْدٌ حَسَنٌ الْوَجْهُ
and (similarly) (wajhun , wajhan , wajhin)
جَاءَنِي زَيْدٌ حَسَنٌ وَجْهٌ

And (9 compositions of indefinite adjective)

eg (3 conditions, wajhuhu, wajhahu; wajhihi)
جَاءَنِي زَيْدٌ حَسَنٌ وَجْهَهُ
and (3 conditions, alwajhu , alwajha, alwajhi)
جَاءَنِي زَيْدٌ حَسَنٌ الْوَجْهُ
and (3 conditions, wajhun , wajhan , wajhin)
جَاءَنِي زَيْدٌ حَسَنٌ وَجْهٌ

و هِيَ عَلَى خَمْسَةِ أَقْسَامٍ مِنْهَا مُتَتَّبِعُ الْحَسَنِ وَجْهٌ وَ الْحَسَنُ وَجْهَهُ وَ
مُخْتَلَفٌ فِيهِ حَسَنٌ وَجْهَهُ وَ الْبَوَاقِي أَحْسَنُ إِنْ كَانَ فِيهِ ضَمِيرٌ وَاحِدٌ وَ
حَسَنٌ إِنْ كَانَ فِيهِ ضَمِيرَانِ وَ قَبِيحٌ إِنْ لَمْ يَكُنْ فِيهِ ضَمِيرٌ

And these (18 compositions) are categorized into 5 types (prohibited, controversial, best, good and ugly). Among them two are of prohibited type eg الْحَسَنُ وَجْهٌ (wajhin) and الْحَسَنُ وَجْهَهُ (wajhihi) and one is of controversial type eg حَسَنٌ وَجْهَهُ (wajhihi). And among the remaining (fifteen compositions), the one with

only one pronoun is classified as best (9 compositions) and with two pronouns as good (2 compositions) and the condition without a pronoun is considered as ugly (4 compositions).

وَالضَّابِطَةُ إِنَّكَ مَتَى رَفَعْتَ بِهَا مَعْمُولَهَا فَلَا ضَمِيرٌ فِي الصِّفَةِ وَ مَتَى
نُصِبْتَ أَوْ جَرَرْتَ فَفِيهَا ضَمِيرٌ الْمَوْصُوفِ نَحْوُ زَيْدٌ حَسَنٌ وَجْهَهُ

In nutshell, if you give رفع through it (صفة مشبهه), to its passive element (معمول) then there will be no pronoun (فاعل) in the element (معمول) (because then its passive element is its فاعل). And when you give نصب or جر (to the معمول through صفة مشبهه) then it (صفة) will have pronoun returning to the موصوف (and this hidden pronoun will be the فاعل of صفة مشبهه and the number and gender of صفة مشبهه will correspond to the موصوف) eg زَيْدٌ حَسَنٌ وَجْهَهُ

Note = active participle noun (اسم الفاعل) describes a temporary quality and similar quality (الصفة المشبهة) describes a permanent quality. It is called similar quality as in it comes the form of masculine, feminine, dual and plural like active participle noun.

Note = Similar quality indicates a permanent feature and does the action of its intransitive verb but without the condition of present or future like in active participle noun.

Note = The passive element ie معمول (وَجْهٌ) of similar quality (حَسَنٌ) will be nominative if it is its agent or accusative if it is its object or genitive if it is its مضاف اليه . The various composition of similar quality is categorized as best, good, ugly, prohibited and

controversial depending upon the number of pronoun returning to the qualified ie موصوف (زيد) and the benefits achieved of lessening of words due to annexation (of similar quality and its passive element).

Note = The prohibited category (ممتنع) has two compositions out of the eighteen eg زيد الحسن وجهه and زيد الحسن وجهه. It can be seen that in زيد الحسن وجهه the similar quality (الحسن) is definite and is annexed (مضاف) to an indefinite passive element (وجهه) which is prohibited in implied annexation. In the second composition it can be seen that in زيد الحسن وجهه there is no advantage of lessening of Nun due to annexation (اضافة) as the ال in الحسن is dropped not due to annexation but because of تنوين.

Note = The controversial category (مختلف) is only one out of eighteen. It can be seen in eg زيد حسن وجهه the lessening of words due to annexation is partial ie the تنوين of حسن is removed but the pronoun (هـ) attached to مضاف اليه (وجهه) is still present. Sabviyya and grammarian of basra allow this composition in verses with objection, but the grammarians of kufa allow it without restriction saying that atleast the benefit of a lessening of تنوين is achieved in it.

Note = The best category (احسن) is nine out of the eighteen. In this category there is only one pronoun either of the hidden agent in similar quality or in the passive element returning to the qualified ie زيد. This is because one pronoun either of the similar

quality or of the passive element is sufficient and optimum to return to the qualified ie زيد. For example:

(زيد الحسن وجهه) (pronoun هـ is returning to زيد)
 (زيد الحسن الوجهه) (pronoun هو hidden in الحسن is returning to زيد)
 (زيد الحسن الوجهه) (pronoun هو hidden in الحسن is returning to زيد)
 (زيد الحسن وجهه) (pronoun هو hidden in الحسن is returning to زيد)
 (زيد حسن وجهه) (pronoun هـ is returning to زيد)
 (زيد حسن الوجهه) (pronoun هو hidden in حسن is returning to زيد)
 (زيد حسن الوجهه) (pronoun هو hidden in حسن is returning to زيد)
 (زيد حسن وجهه) (pronoun هو hidden in حسن is returning to زيد)

Note = The good category (حسن) are two out of eighteen and in it are two pronouns one in similar quality and one in the passive element. It is good (and not best) because it has the hidden pronoun هو of the similar quality and an additional second pronoun of the passive element returning to زيد. For example:

(الحسن وجهه) (pronoun هـ and hidden pronoun هو of الحسن)
 (حسن وجهه) (pronoun هـ and hidden pronoun هو of حسن)

Note = The ugly category (قبيح) is four out of eighteen. In this composition there is no pronoun of similar quality or passive element returning to the qualified (زيد). It is ugly because no pronoun as an essential link returns to the qualified (زيد) because the passive element (وجهه) is the agent (فاعل) of similar

quality (حَسَن). Remember, when وَجْه is in nominative case then it is the agent of حَسَن. For example:

زَيْدٌ حَسَنٌ وَجْهٌ زَيْدٌ حَسَنٌ وَجْهٌ زَيْدٌ حَسَنٌ وَجْهٌ زَيْدٌ حَسَنٌ وَجْهٌ

Note = In summary if you give nominative case sign (رفع) to the passive element (وَجْه) of similar quality (حَسَن) then there is no hidden pronoun of similar quality (حَسَن) because the passive element (وَجْه) itself will be its فاعل (as seen in four ugly composition). If you give the the passive element (وَجْه) accusative or genitive case sign then similar quality (حَسَن) will have its hidden pronoun of فاعل ie هو returning to the qualified (as seen in the 9 best composition). In this situation the similar quality (حَسَن) will correspond to the qualified in gender and number. ie if qualified is plural, the similar quality is plural and if qualified is feminine the similar quality is feminine. eg هَذِهِ حَسَنَةٌ الزيدان حسان وجهاً هَذِهِ حَسَنَةٌ وَجْهًا زَيْدٌ حَسَنٌ وَجْهُهُ and وَجْهُهُ الزيدون حسنون وجهاً and الزيدون حسنون وجهاً

فَصْلٌ

اسم التفضيل: اسم مشتق من فعل ليدل على الموصوف بزيادة على غيره و صيغته أَفْعَلُ فلا يُبنى إلا من الثلاثي المجرد الذي ليس بـلون ولا عيب نحو زَيْدٌ أَفْضَلُ النَّاسِ

Comparative noun (اسم التفضيل) is that noun which is derived from verb (ie from verbal noun) to indicate that the qualified

(موصوف) in certain aspect is more than the other. Its form is upon the measure of أَفْعَلُ and it is only derived from trilateral verb (ثلاثي مجرد) that is not in the meaning of colour and defect. Eg زَيْدٌ أَفْضَلُ النَّاسِ .

فإن كان زائداً على الثلاثي أو كان لوئاً أو عيباً يجب أن يُبنى أَفْعَلُ من ثلاثي مجرد ليدل على مبالغة وشدة وكثرة ثم يذكر بعده مصدر ذلك الفعل منصوباً على التمييز كما تقول هُوَ أَشَدُّ استخراجاً وأقوى حمرة وأقبح عرجاً وقياسه أن يكون للفاعل كما مرَّ وقد جاء للمفعول قليلاً نحو اعذرْ واشغلْ واشهرْ

If the form is more than 3 letters (ie quadrilateral etc) or if it indicates colour or defect (even if it is trilateral verb) then it is necessary to bring upon the measure of أَفْعَلُ from trilateral to indicate the exaggeration (superiority) and the intensity. So after it is mentioned the verbal noun (مصدر) of that verb as accusative (منصوب) upon being the distinctive (تمييز), as you say هُوَ أَشَدُّ (اسم التفضيل) and by rule it (أَقْبَحَ عَرَجًا and أَقْوَى حُمْرَةً and استخراجًا) represents the agent (فاعل) as mentioned (eg أَفْضَلُ more meritorious) but rarely (against the rule) it also comes for object (مفعول) eg اعذرْ (more helpless) and اشغلْ (more busy) and اشهرْ (more famous).

وَ اسْتِعْمَالُهُ عَلَى ثَلَاثَةِ أَوْجِهٍ أَمَّا مُضَافُ كَزَيْدٍ أَفْضَلُ الْقَوْمِ أَوْ مُعَرَّفٌ بِالْأَمِّ نَحْوُ زَيْدُنِ الْأَفْضَلِ أَوْ بِمِنْ نَحْوُ زَيْدٍ أَفْضَلُ مِنْ عَمْرٍو

(اسم التفضيل) use is upon three types; It comes as annexed
 زَيْدُنَ الْاَفْضَلُ eg لام comes as definite by لام eg زَيْدٌ اَفْضَلُ الْقَوْمِ (مضاف)
 or comes with مِنْ eg زَيْدٌ اَفْضَلُ مِنْ عَمْرٍو

وَ يَجُوزُ فِي الْاَوَّلِ الْاَفْرَادُ وَ مُطَابَقَةُ اسْمِ التَّفْضِيلِ لِلْمَوْصُوفِ نَحْوَ زَيْدٍ
 اَفْضَلُ الْقَوْمِ وَالزَّيْدَانِ اَفْضَلُ الْقَوْمِ وَ اَفْضَلَا الْقَوْمِ وَالزَّيْدُونَ اَفْضَلُ الْقَوْمِ وَ
 اَفْضَلُوا الْقَوْمِ

And allowed in the first type (مضاف) is singular of comparative
 noun (اسم التفضيل) or its correspondence with the qualified noun
 اَفْضَلَا الْقَوْمِ or الزَّيْدَانِ اَفْضَلُ الْقَوْمِ and زَيْدٌ اَفْضَلُ الْقَوْمِ eg (موصوف)
 الزَّيْدُونَ اَفْضَلُوا الْقَوْمِ or الزَّيْدُونَ اَفْضَلُ الْقَوْمِ and الزَّيْدَانِ

وَفِي الثَّانِي يَجِبُ الْمُطَابَقَةُ نَحْوَ زَيْدِنِ الْاَفْضَلِ وَالزَّيْدَانِ الْاَفْضَلَانِ وَالزَّيْدُونَ
 الْاَفْضَلُونَ وَ فِي الثَّلَاثِ يَجِبُ كَوْنُهُ مُفْرَدًا مُذَكَّرًا اَبَدًا نَحْوَ زَيْدٍ وَ هِنْدٌ
 وَالزَّيْدَانِ وَالْهِنْدَانِ وَالزَّيْدُونَ وَالْهِنْدَاتُ اَفْضَلُ مِنْ عَمْرٍو

In second type (ie definite by لام), the correspondence (of
 comparative noun) is compulsory with the qualified (موصوف)
 eg. الزَّيْدُونَ الْاَفْضَلُونَ and الزَّيْدَانِ الْاَفْضَلَانِ and زَيْدُنَ الْاَفْضَلُ. In the
 third type (through مِنْ) it is compulsory that the comparative
 noun is always masculine singular eg (مفرد مذكر) زَيْدٌ وَ هِنْدٌ وَالزَّيْدَانِ
 وَالْهِنْدَانِ وَالزَّيْدُونَ وَالْهِنْدَاتُ اَفْضَلُ مِنْ عَمْرٍو

وَ عَلَى الْاَوَجِّهِ الثَّلَاثَةِ يُضْمَرُ فِيهِ الْفَاعِلُ وَ هُوَ يَعْمَلُ فِي ذَلِكَ الْمُضْمَرِ وَ لَا
 يَعْمَلُ فِي الْمُظْهَرِ اصْنَاءً اِلَّا مِثْلَ قَوْلِهِمْ مَا رَأَيْتُ رَجُلًا اَحْسَنَ فِي عَيْنِهِ الْكَحْلُ
 مِنْهُ فِي عَيْنِ زَيْدٍ فَانَّ الْكَحْلَ فَاعِلٌ لِاَحْسَنَ وَ هَهُنَا بَحْثٌ

(اسم التفضيل) In all the three conditions of the comparative noun
 there is hidden فاعل (pronoun) and it (اسم التفضيل) acts upon that
 hidden فاعل (unconditionally) and does not act upon evident
 noun (اسم ظاهر) originally, except (rarely) in their sayings, like
 الْكَحْلُ مَا رَأَيْتُ رَجُلًا اَحْسَنَ فِي عَيْنِهِ الْكَحْلُ مِنْهُ فِي عَيْنِ زَيْدٍ, so indeed here الْكَحْلُ
 (اسم ظاهر) is the فاعل of اَحْسَنَ and in this interpretation there are
 many views.

القِسْمُ الثَّانِي فِي الْفِعْلِ

وَقَدْ سَبَقَ تَعْرِيفُهُ وَاقْسَامُهُ ثَلَاثَةً مَاضٍ وَ مُضَارِعٍ وَ أَمْرٍ
الْأَوَّلُ: الْمَاضِي وَ هُوَ فِعْلٌ دَلَّ عَلَى زَمَانٍ قَبْلَ زَمَانِكَ

The second section in explanation of verb

And indeed definition of verb has been mentioned earlier and it is of three types the past (ماضى), the aorist (مضارع) and the command (الامر). The first ie the past tense, is a verb which indicates the time that has passed away (ie time before the present time).

وَ هُوَ مَبْنِيٌّ عَلَى الْفَتْحِ إِنْ لَمْ يَكُنْ مَعَهُ ضَمِيرٌ مَرْفُوعٌ مُتَحَرِّكٌ وَلَا وَاوٌ
كَضَرَبَ وَ مَعَ الضَّمِيرِ الْمَرْفُوعِ الْمُتَحَرِّكِ عَلَى السَّكُونِ كَضَرَبْتَ وَ عَلَى
الضَّمِّ مَعَ الْوَائِ كَضَرَبُوا

And it (past tense) is structured (مبنى) upon فَتْح (in words or implied) if it is not attached with active nominative pronoun (ضمير مرفوع متحرك) or waw (واو) like ضَرَبَ . It is structured upon السَّكُونِ if it is attached with active nominative pronoun (مبنى) like ضَرَبْتَ and is structured (مبنى) upon الضَّمِّ with الْوَائِ like ضَرَبُوا

وَالثَّانِي: الْمُضَارِعُ وَ هُوَ فِعْلٌ يَشْبَهُ الْأِسْمَ بِأَحَدِ حُرُوفِ اثْنَيْنِ فِي أَوَّلِهِ لَفْظًا
فِي اتِّفَاقِ الْحَرَكَاتِ وَالسَّكِّنَاتِ نَحْوُ يَضْرِبُ وَيَسْتَخْرِجُ كَضَارِبٍ وَ

مُسْتَخْرِجٌ وَ فِي دُخُولِ لَامِ التَّأْكِيدِ فِي أَوَّلِهِمَا تَقُولُ إِنَّ زَيْدًا لَيَقُومُ كَمَا تَقُولُ إِنَّ زَيْدًا لِقَائِمٌ

And second is **Aorist** (المضارع), It is a verb resembling the noun to which is prefixed one of the particles from اَتَيْن (signs of Aorist) in words and it (Aorist) is similar (with noun) in active case signs (الحركات) and passive case signs (السكّنات) eg يَضْرِبُ and مُسْتَخْرِجٌ like ضَارِبٌ (in both Aorist and noun, second letter is ساكن and the third and last is متحرك). And (Aorist resembles noun) as in both enters لَامِ of confirmation (لام التأكيد) in their beginning; You say إِنَّ زَيْدًا لَيَقُومُ as you say إِنَّ زَيْدًا لِقَائِمٌ

وَ فِي تَسَاوِيهِمَا فِي عَدَدِ الْحُرُوفِ وَ مَعْنَى فِي إِنَّهُ مُشْتَرِكٌ بَيْنَ الْحَالِ
وَالْإِسْتِقْبَالِ كَأَسْمِ الْفَاعِلِ وَ لِذَلِكَ سَمَّوْهُ مُضَارِعًا وَالسَّيْنُ وَالسَّوْفُ تُخَصِّصُهُ
بِالْإِسْتِقْبَالِ نَحْوُ سَيَضْرِبُ وَ سَوْفَ يَضْرِبُ وَاللَّامُ الْمَفْتُوحَةُ بِالْحَالِ نَحْوُ
لَيَضْرِبُ

And (both noun and Aorist) are equal in having similar number of particles and both come in the meaning of present and future as in active noun (اسم الفاعل) and for the same reason it is called similar (مضارع). And entering of س (for near future) and سَوْفَ (for far future) is specific to indicate future eg سَيَضْرِبُ and يَضْرِبُ and entering of لَامِ accusative (لام مفتوحة) is specific to indicate present eg لَيَضْرِبُ

وَ حُرُوفُ الْمُضَارِعَةِ مَضْمُومَةٌ فِي الرَّبَاعِيِّ نَحْوُ يُدْخِرُ وَ يُخْرِجُ لِأَنَّ
أَصْلَهُ يُأَخْرِجُ وَ مَفْتُوحَةٌ فِي مَا عَدَاهُ كَيَضْرِبُ وَ يَسْتَخْرِجُ

The particles of Aorist are nominative (مضموم) in quadrilateral verb (رباعي , ie when their past tense is four lettered) eg يُخْرِجُ and يُخْرِجُ (باب افعال) because its original is يُأْخِرُ and the (sign of Aorist) is accusative (مفتوح) besides it (ie in forms where past tense is more then or less then four letters) like يَضْرِبُ and يَسْتَخْرِجُ

وَأَمَّا أَعْرَبُوهُ مَعَ أَنَّ أَصْلَ الْفِعْلِ الْبِنَاءُ لِمُضَارِعَتِهِ أَيْ لِمُشَابَهَتِهِ الْأِسْمَ فِيمَا عَرَفْتَ وَأَصْلُ الْأِسْمِ الْأَعْرَابُ وَذَلِكَ إِذَا لَمْ يَتَّصِلْ بِهِ ثَوْنٌ تَأْكِيدٌ وَلَا ثَوْنٌ جَمْعُ الْمُؤَنَّثِ

And indeed experts have given declension (اعراب) to it (مضارع) despite originally the verb is structured (مبنى), because of its similarity (with noun) ie for its resemblance with noun. So as you know that the originality of the noun is declension (اعراب) and that is when it (مضارع) is not attached with ن of confirmation (نون توكيد) and ن of feminine plural (ie Aorist is declinable only when the following two are not attached to it, ie ن of confirmation and ن of feminine plural. If it is attached with both these ن then it is structured).

وَأَعْرَابُهُ ثَلَاثَةٌ أَنْوَاعُ رَفْعٍ وَنَصْبٍ وَجَزْمٍ نَحْوُ هُوَ يَضْرِبُ وَلَنْ يَضْرِبَ وَلَمْ يَضْرِبْ

And **declension** (اعراب) of Aorist (مضارع) are of three types; nominative (رفع), accusative (نصب) an elision (جزم) eg هُوَ لَمْ يَضْرِبْ and لَنْ يَضْرِبَ and يَضْرِبُ

فِي اصْنَافِ أَعْرَابِ الْفِعْلِ وَهِيَ أَرْبَعَةٌ:

الْأَوَّلُ: أَنْ يَكُونَ الرَّفْعُ بِالضَّمَّةِ وَالنَّصْبُ بِالْفَتْحَةِ وَالْجَزْمُ بِالسُّكُونِ وَيُخْتَصُّ بِالْمُفْرَدِ الصَّحِيحِ غَيْرِ الْمُخَاطَبَةِ تَقُولُ هُوَ يَضْرِبُ وَلَنْ يَضْرِبَ وَلَمْ يَضْرِبْ.

In explanation of **types of declension of the verb** and it is four:

First is that the nominative case sign (رفع) is indicated with الفتح and the accusative case sign (نصب) is indicated with الضمة and the elision (الجزم) is indicated with السكون . And this declension is specific with sound singular (المفرد الصحيح , ie last letter is not vowel) except singular feminine second person (المخاطبة) You say لَمْ يَضْرِبْ and لَنْ يَضْرِبَ and هُوَ يَضْرِبُ

الثَّانِي: أَنْ يَكُونَ الرَّفْعُ بِثُبُوتِ الثَّوْنِ وَالنَّصْبُ وَالْجَزْمُ بِحَذْفِهَا وَيُخْتَصُّ بِالْتَّنْيَةِ وَجَمْعِ الْمَذَكَّرِ وَالْمُفْرَدَةِ الْمُخَاطَبَةِ صَحِيحًا كَانَ أَوْ غَيْرَهُ تَقُولُ هُمَا يَفْعَلَانِ وَهُمْ يَفْعَلُونَ وَأَنْتِ تَفْعَلِينَ وَلَنْ يَفْعَلَا وَلَنْ يَفْعَلُوا وَلَنْ تَفْعَلِي وَلَمْ تَفْعَلِي وَلَمْ تَفْعَلُوا وَلَمْ تَفْعَلِي

(In) the **Second** (type of declension of the verb) the nominative case sign (رفع) is indicated with stabilization (ثبوت) of the nun (نون) and the accusative sign (نصب) and the elision (جزم) is indicated by elimination of it (نون). And this is specific with dual (masculine or feminine), masculine plural and singular feminine second person whether it is sound or not sound (ie with or without vowel).

لَمْ تَفْعَلِي and لَمْ تَفْعَلُوا and لَمْ تَفْعَلَا

هُوَ يَرْمِي وَيَغْزُو وَلَنْ يَرْمِيَ وَيَغْزُو وَلَمْ يَرْمِ وَلَمْ يَغْزُ.

is not dual or plural nor singular feminine second person,

and لَمْ يَغْزُ (dropped last letter) and لَمْ يَزِمْ

لَنْ يَنْصَحَ، وَلَاحِصًا

indicated with elimination of last letter. And it is specific with

and لم يسع (dropped last letter) and لن يسع

فَصْلٌ

وَيَعْزُوْا وَيَرْمِي وَيَسْعَى

هو يسئى and هو يرمى and هو يعزؤ and هو يضرب

فَصْلٌ

عَفَرَ اللَّهُ لَكَ

يَغْفِرُ اللَّهُ

وَبَعْدَ او بِمَعْنَى إِلَى أَنْ او إِلَّا أَنْ نَحْوَ لَاخْبِسَنَّكَ او تُعْطِينِي حَقِّي

6 After أو that is in the meaning of (until that) or (until that) or (so that not) eg لأخْبِسَنَّكَ أو تُعْطِينِي حَقِّي (I will definitely stop you until that you give me my right)

وَوَاوِ الْعَطْفِ إِذَا كَانَ الْمَعْطُوفُ عَلَيْهِ اسْمًا صَرِيحًا نَحْوَ أَعْجَبَنِي قِيَامُكَ وَتَخْرُجَ

7 After واو of conjunction, if its conjuncting (المعطوف عليه) is sound noun (اسما صريحا) ie not an interpreted but actual noun) eg أَعْجَبَنِي قِيَامُكَ وَتَخْرُجَ

وَيَجُوزُ أَظْهَارُ أَنْ مَعَ لَامٍ كَي نَحْوَ اسْتَلَمْتُ لِأَنَّ ادْخَلَ الْجَنَّةَ وَمَعَ وَاوِ الْعَطْفِ نَحْوَ اعْجَبَنِي قِيَامُكَ وَأَنْ تَخْرُجَ وَيَجِبُ أَظْهَارُ أَنْ فِي لَامٍ كَي إِذَا اتَّصَلَتْ بِلا النَّافِيَةِ نَحْوَ لَيْلًا يَعْلَمُ

And it is allowed to express أَنْ with لَامٍ كَي eg اسْتَلَمْتُ لِأَنَّ ادْخَلَ الْجَنَّةَ and with واو of conjunction eg اعْجَبَنِي قِيَامُكَ وَأَنْ تَخْرُجَ and it is compulsory to express أَنْ with لَامٍ when it is joined with لا of negation eg لَيْلًا يَعْلَمُ (ie so that he knows not)

وَأَعْلَمُ أَنَّ الْوَاقِعَةَ بَعْدَ الْعِلْمِ لَيْسَتْ هِيَ النَّاصِبَةُ لِلْفِعْلِ الْمُضَارِعِ وَإِنَّمَا هِيَ الْمُخَفَّفَةُ مِنَ الْمُتَقَلَّةِ نَحْوَ عَلِمْتُ أَنْ سَيَقُومُ قَالَ اللَّهُ تَعَالَى عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى وَأَنَّ الْوَاقِعَةَ بَعْدَ الظَّنِّ جَازٍ فِيهِ الْوَجْهَانِ النَّصْبُ بِهَا وَأَنْ تَجْعَلَهَا كَالْوَاقِعَةِ بَعْدَ الْعِلْمِ نَحْوُ ظَنَنْتُ أَنْ سَيَقُومُ

وَتَقْدَرُ أَنْ فِي سَبْعَةِ مَوَاضِعَ بَعْدَ حَتَّى نَحْوَ اسْتَلَمْتُ حَتَّى ادْخَلَ الْجَنَّةَ وَ لَامٍ كَي نَحْوَ قَامَ زَيْدٌ لِيَذْهَبَ وَ لَامٍ الْجَدِّ نَحْوَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ

And ان is hidden (المقدرة) in seven places:

- 1 After حَتَّى eg اسْتَلَمْتُ حَتَّى ادْخَلَ الْجَنَّةَ
- 2 After لَامٍ كَي eg قَامَ زَيْدٌ لِيَذْهَبَ
- 3 After لَامٍ جَدِّ (negation) ما for negation) eg مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ

وَالْفَاءُ الْوَاقِعَةُ فِي جَوَابِ الْأَمْرِ وَالنَّهْيِ وَالِاسْتِفْهَامِ وَالنَّفْيِ وَالْتَّمَنِ وَالْعَرْضِ تَزْوُرُنَا فَتُكْرِمَكَ نَحْوَ اسْتَلَمْتُ فَتُسَلِّمَ وَلَا تَعْصُ فَتُعَذَّبُ وَ هَلْ تَعْلَمُ فَتَنْجُوَ وَمَا وَلَيْتَ لِي مَالًا فَانْفَقَهُ وَلَا تَنْزِلُ بِنَا فَتُصِيبَ خَيْرًا

4 After الفاء which occurs in answer to command (امر), interdiction (نهي), interrogation (استفهام), negation (نفي), wish (تمنى) and proposition (عرض) eg اسْتَلَمْتُ فَتُسَلِّمَ (command) and هَلْ تَعْلَمُ فَتَنْجُوَ (interrogation) and لَا تَعْصُ فَتُعَذَّبُ (interdiction) and مَا تَزْوُرُنَا فَتُكْرِمَكَ (negation) and وَلَيْتَ لِي مَالًا فَانْفَقَهُ (wish) and (exposition) لَا تَنْزِلُ بِنَا فَتُصِيبَ خَيْرًا

وَبَعْدَ الْوَاوِ الْوَاقِعَةُ فِي جَوَابِ هَذِهِ الْمَوَاضِعِ كَذَلِكَ نَحْوَ اسْتَلَمْتُ وَ تَسَلَّمَ إِلَى آخِرِهِ

5 After that واو which occurs in answer to the above (six) conditions (ie command; interdiction; negation, interrogation, wish and proposition) eg اسْتَلَمْتُ وَ تَسَلَّمَ uptill the end and مَا تَزْوُرُنَا وَ تَكْرِمَكَ and هَلْ تَعْلَمُ وَ تَنْجُوَ and لَا تَعْصُ وَ تَعْذِبُ (end) (الان تنزل بنا وتصيب خيرا and ليت لي مالا وانفقه)

And know that **أن** which occurs after **العلم** do not give accusative sign (نصب) to the Aorist (مضارع); as it is lightened from being heavy eg **عِلِمْتُ أَنْ سَيَقُومُ** (I came to know that he is going to stand); Allah the Exalted said **عِلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضًى** And **أن** which occurs after **الظن** is allowed both the conditions to give (eg **ظَنَنْتُ أَنْ سَيَقُومَ**) or make it like the **أن** after **العلم** (ie give رفع) eg **ظَنَنْتُ أَنْ سَيَقُومَ**

فصل

المَجْزُومُ: عَامِلُهُ **لَمْ** وَ **لَمَّا** وَ **لَا** فِي النَّهْيِ وَ **لَا** فِي الْمَجَازَاتِ وَ هِيَ **إِنْ** وَ **مَهْمَا** وَ **إِذَا** وَ **حَيْثُمَا** وَ **أَيْنَ** وَ **مَتَى** وَ **مَا** وَ **مَنْ** وَ **أَيُّ** وَ **أَتَى** وَ **أَنْ** الْمُقَدَّرَةُ **نَحْوُ** **لَمْ يَضْرِبْ** وَ **لَمَّا يَضْرِبْ** وَ **لِيَضْرِبْ** وَ **لَا تَضْرِبْ** وَ **إِنْ تَضْرِبْ** **أَضْرِبْ**
The aorist with elision (المضارع المجزوم) its active element (عامل) are **لَمْ** and **لَمَّا** and **لَا** فِي النَّهْيِ and **لَا** فِي الْمَجَازَاتِ and conditional words (كَلِمَ الْمَجَازَاتِ) and they are **إِنْ** and **مَهْمَا** and **إِذَا** and **حَيْثُمَا** and **أَيْنَ** and **مَتَى** and **مَا** and **مَنْ** and **أَيُّ** and **أَتَى** and **أَنْ** الْمُقَدَّرَةُ eg **لَمْ يَضْرِبْ** and **لَمَّا يَضْرِبْ** and **لِيَضْرِبْ** and **لَا تَضْرِبْ** and **إِنْ تَضْرِبْ** **أَضْرِبْ**

وَ اعْلَمْ أَنَّ **لَمْ** تَقْلِبُ الْمُضَارِعَ مَا ضِيًّا مُنْفِيًّا وَ **لَمَّا** كَذَلِكَ الْإِنْ فِيهَا تَوْقُوعًا بَعْدَهُ وَ دَوَامًا قَبْلَهُ **نَحْوُ** **قَامَ الْأَمِيرُ لَمَّا يَرْكَبُ** وَ **أَيْضًا** يَجُوزُ حَذْفُ الْفِعْلِ بَعْدَ **لَمَّا** خَاصَّةً تَقُولُ **نَدِمَ زَيْدٌ وَ لَمَّا أَيْ وَ لَمَّا يَنْفَعُهُ النَّدَمُ وَ لَا تَقُولُ نَدِمَ زَيْدٌ وَ لَمْ**

And know that **لم** converts the aorist (مضارع) into past of negation (ماضى منفي). And **لما** (not yet) is like **لم** (did not) but after it (**لما**) remains the expectation (of negation) and a prior continuity (of negation) eg **قَامَ الْأَمِيرُ لَمَّا يَرْكَبُ**. And after **لما** elimination of verb is allowed especially, You say **نَدِمَ زَيْدٌ وَ لَمَّا** ie **نَدِمَ زَيْدٌ وَ لَمْ**. And you cannot say **لَمَّا يَنْفَعُهُ النَّدَمُ**

وَ أَمَّا كَلِمُ الْمَجَازَاتِ حَرْفًا كَانَتْ أَوْ اسْمًا فَهِيَ تَدْخُلُ عَلَى الْجُمْلَتَيْنِ لِتَدُلَّ عَلَى أَنَّ الْأُولَى سَبَبٌ لِلثَّانِيَةِ وَ تُسَمَّى الْأُولَى شَرْطًا وَ الثَّانِيَةُ جَزَاءً

As for conditional words (كَلِمَ الْمَجَازَةِ) whether it be particle or noun, it enters upon two sentences to indicate that the first sentence is the cause of the the second sentence and the first is named as condition or protasis (شرط) and the second is reward or apodosis (جزاء).

ثُمَّ إِنْ كَانَ الشَّرْطُ وَالْجَزَاءُ مُضَارِعَيْنِ يَجِبُ الْجَزْمُ فِيهِمَا لَفْظًا نَحْوُ **إِنْ تُكْرِمَنِي أَكْرَمَكَ**

Then if condition (شرط) and reward (جزاء) are both aorist (مضارع) then elision (جزم) is compulsory in words on both of them. eg **إِنْ تُكْرِمَنِي أَكْرَمَكَ** (If you honour me, I will honour you).

وَ إِنْ كَانَا مَاضِيَيْنِ لَمْ تَعْمَلْ فِيهِمَا لَفْظًا نَحْوُ **إِنْ ضَرَبْتَ ضَرَبْتُ وَ إِنْ كَانَ الْجَزَاءُ وَحْدَهُ مَاضِيًّا يَجِبُ الْجَزْمُ فِي الشَّرْطِ نَحْوُ** **إِنْ تَضْرِبْنِي ضَرَبْتُكَ وَ إِنْ كَانَ الشَّرْطُ وَحْدَهُ مَاضِيًّا جَازَ فِي الْجَزَاءِ الْوَجْهَانِ نَحْوُ** **إِنْ جِئْتَنِي أَكْرَمَكَ**

If both (verb) are in past tense then it (conditional particles) do not act in words (ie the change in case sign is not actual but implied) eg **إِنْ ضَرَبْتَ ضَرَبْتُ** (If you hit, I will hit). And if only

reward (جزاء) is a past tense (and مضارع is شرط) then in condition (شرط) elision (جزم) is compulsory eg ان تُضْرِبَنِي ضَرْبَتَكَ (If you hit me, I will hit you). And if condition (شرط) is a past tense then both option (ie to bring جزم or not) is allowed in the reward (جزاء) eg ان جِئْتَنِي اَكْرَمُكَ (If you come to me, I will honour you).

وَاعْلَمْ أَنَّهُ إِذَا كَانَ الْجَزَاءُ مَاضِيًّا بِغَيْرِ قَدْ لَمْ يَجْزِ الْفَاءُ فِيهِ نَحْوُ اِنْ اَكْرَمْتَنِي اَكْرَمْتُكَ قَالَ اللَّهُ تَعَالَى وَمَنْ دَخَلَهُ كَانَ آمِنًا وَ اِنْ كَانَ مُضَارِعًا مُثْبِتًا أَوْ مَنفِيًّا بَلَا جَازَ فِيهِ الْوَجْهَانِ نَحْوُ اِنْ تُضْرِبَنِي أَضْرِبَكَ أَوْ فَاضْرِبَكَ وَ اِنْ تُسْتَمْنِي لَا أَضْرِبَكَ أَوْ فَلَا أَضْرِبَكَ

And know that if reward (جزاء) is verb in past tense without قد , then it is not allowed to bring الفاء in it. eg اِنْ اَكْرَمْتَنِي اَكْرَمْتُكَ Allah the Exalted said: وَمَنْ دَخَلَهُ كَانَ آمِنًا . And if reward (جزاء) is an affirmative aorist or negative aorist by laa (لا) then both conditions are allowed (to prefix فا or not to bring فا upon the reward) eg اِنْ تُضْرِبَنِي أَضْرِبَكَ or اِنْ تُسْتَمْنِي لَا أَضْرِبَكَ and اِنْ تُضْرِبَنِي فَاضْرِبَكَ or اِنْ تُسْتَمْنِي فَلَا أَضْرِبَكَ

وَ اِنْ لَمْ يَكُنِ الْجَزَاءُ أَحَدَ الْقِسْمَيْنِ الْمَذْكُورَيْنِ فَيَجِبُ الْفَاءُ فِيهِ وَ ذَلِكَ فِي أَرْبَعِ صُورٍ الْأُولَى اِنْ يَكُونُ الْجَزَاءُ مَاضِيًّا مَعَ قَدْ كَقَوْلِهِ تَعَالَى اِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخْ لَهُ مِنْ قَبْلُ وَالثَّانِيَةُ اِنْ يَكُونُ مُضَارِعًا مَنفِيًّا بِغَيْرِ لَا كَقَوْلِهِ تَعَالَى مَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

And if reward (جزاء) is not from one of the above mentioned types (ie جزاء is past tense with قد and aorist is neither affirmative nor negative by لا), then it is compulsory to bring the فا in it (reward) and that (compulsion) is in below four

situations: First is that reward (جزاء) is past tense with قد prefixed to it, as said by Allah the exalted اِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخْ لَهُ مِنْ قَبْلُ; and second is that reward (جزاء) is a negative aorist without laa (مضارع منفيا بغير لا), as said by Allah the Exalted:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

وَالثَّالِثَةُ اِنْ يَكُونُ جُمْلَةً اِسْمِيَّةً كَقَوْلِهِ تَعَالَى مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ امْتَالِهَا

Third is that the reward (جزاء) is a nominal sentence, as said by Allah the Exalted, مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ امْتَالِهَا

وَالرَّابِعَةُ اِنْ يَكُونُ جُمْلَةً اِنْشَائِيَّةً اِمَّا اَمْرًا كَقَوْلِهِ تَعَالَى قُلْ اِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي وَ اِمَّا نَهْيًا كَقَوْلِهِ تَعَالَى فَاِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ اِلَى الْكُفَّارِ

Fourth is that reward (جزاء) be creative sentence (جملة انشائية), with regards to command (امر), as said by Allah the Exalted:

(نهى) as said by Allah the Exalted: فَاِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ اِلَى الْكُفَّارِ or if it (جزاء) is an interdiction (نهى) as said by Allah the Exalted:

وَ قَدْ يَقَعُ اِذَا مَعَ الْجُمْلَةِ الْاِسْمِيَّةِ مَوْضِعَ الْفَاءِ كَقَوْلِهِ تَعَالَى وَ اِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ اَيْدِيهِمْ اِذَا هُمْ يَقْنَطُونَ

And sometimes in nominal sentence comes اذا in place of الفاء, as said by Allah the Exalted, وَ اِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ اَيْدِيهِمْ اِذَا هُمْ يَقْنَطُونَ

reward (جزاء) is a past tense (and مضارع is شرط) then in condition (شرط) elision (جزم) is compulsory eg ان تضربني ضربتك (If you hit me, I will hit you). And if condition (شرط) is a past tense then both option (ie to bring جزم or not) is allowed in the reward (جزاء) eg ان جئتني اكرمك (If you come to me, I will honour you).

و اعلم انه اذا كان الجزاء ماضيًا بغير قد لم يجز الفاء فيه نحو ان اكرممتي اكرمك قال الله تعالى و من دخله كان امنا و ان كان مضارعًا مثبتًا او منفياً بلا جاز فيه الوجهان نحو ان تضربني اضربك او فاضربك و ان تستمني لا اضربك او فلا اضربك

And know that if reward (جزاء) is verb in past tense without قد, then it is not allowed to bring الفاء in it. eg ان اكرممتي اكرمك Allah the Exalted said: و من دخله كان امنا . And if reward (جزاء) is an affirmative aorist or negative aorist by laa (لا) then both conditions are allowed (to prefix فا or not to bring فا upon the reward) eg ان تضربني اضربك or ان تضربني فاضربك and ان تستمني لا اضربك or ان تستمني فلا اضربك

و ان لم يكن الجزاء احد القسمين المذكورين فيجب الفاء فيه و ذلك في اربع صور الاولى ان يكون الجزاء ماضيًا مع قد كقوله تعالى ان يسرق فقد سرق اخ له من قبل و الثانية ان يكون مضارعًا منفياً بغير لا كقوله تعالى من يبتغ غير الاسلام دينًا فلن يقبل منه

And if reward (جزاء) is not from one of the above mentioned types (ie جزاء is past tense with قد and aorist is neither affirmative nor negative by لا), then it is compulsory to bring the فا in it (reward) and that (compulsion) is in below four

situations: First is that reward (جزاء) is past tense with قد prefixed to it, as said by Allah the exalted من يسرق فقد سرق اخ له من قبل and second is that reward (جزاء) is a negative aorist without laa (مضارع منفياً بغير لا), as said by Allah the Exalted:

و من يبتغ غير الاسلام دينًا فلن يقبل منه

والتالئة ان يكون جملة اسمية كقوله تعالى من جاء بالحسنة فله عشر امثالها

Third is that the reward (جزاء) is a nominal sentence, as said by Allah the Exalted, من جاء بالحسنة فله عشر امثالها

والرابعة ان يكون جملة انشائية اما امرًا كقوله تعالى قل ان كنتم تحبون الله فاتبعوني و اما نهياً كقوله تعالى فان علمتموهن مؤمنات فلا ترجعوهن الى الكفار

Fourth is that reward (جزاء) be creative sentence (جملة انشائية), with regards to command (امر), as said by Allah the Exalted:

(نهى) as said by Allah the Exalted: فان علمتموهن مؤمنات فلا ترجعوهن الى الكفار or if it (جزاء) is an interdiction (نهى) as said by Allah the Exalted:

و قد يقع اذا مع الجملة الاسمية موضع الفاء كقوله تعالى و ان نصيبهم سبيًا بما قدمت ايديهم اذا هم يقنطون

And sometimes in nominal sentence comes اذا in place of الفاء, as said by Allah the Exalted, و ان نصيبهم سبيًا بما قدمت ايديهم اذا هم يقنطون

الثالث: الأمر و هو صيغة يُطلب بها الفعل من الفاعل المُخاطب بأن تُخذف من المضارع حرف المضارعة ثم تُنظرُ فإن كان ما بعد حرف المضارعة ساكنًا زدت همزة الوصل مضمومة ان انضم ثالثة نحو أنصُرْ و مكسورة ان انفتح أو انكسر كاعلم و اضرب و استخرج

The third , the command (امر) is that form (of verb) by which is demanded the action from the agent addressed (and it is made) by removing from Aorist, the sign of Aorist, then see if the following letter after sign of Aorist is ساكن then add (put) nominative hamza of liaison (همزة الوصل مضمومة) if its third letter is nominative (مضموم) eg أنصُرْ or add genitive (مكسور , hamza of liaison) if the third letter is accusative (مفتوح) or genitive (مكسور) eg استخرج and اضرب and اعلم

و ان كان مُتحرِّكًا فلا حاجة الى الهمزة نحو عِذْ و حاسب و الامر من باب الافعال من القسم الثاني

and if it (second letter) is active (not ساكن after dropping the sign) then همزة is not needed eg عِذْ and حاسب. The command (امر) from the derived verb form افعال is from second type (ie after dropping sign of aorist, second letter is active, so همزة is not needed, eg يكرم = يكرّم so when aorist sign is dropped it is اكرم).

و هو مبنى على علامة الجزم كاضرب و اغز و ازم و اسع و اضربا و اضربوا و اضربي

And it (command) is structured (مبنى) upon sign of elision (إضربوا and إضربا and اسع and ازم and اغز and اضرب like (الجزم)

و إنما يُقدَّرُ ان بعد الافعال الخمسة التي هي الامر نحو تعلم تنج و النهي نحو لا تكذب يكن خيرا لك والاستفهام نحو هل تزورنا نكرمك و التمني نحو ليتك عندي اخدمك والعرض نحو الا تنزل بنا نصيب خيرا و بعد النفي في بعض المواضع نحو لا تفعل شرا يكن خيرا لك

Indeed ان is considered hidden after five verbs; that is after command (امر) eg تعلم تنج (ie) and interdiction (النهي) eg لا تكذب ان لا تكذب يكن خيرا لك (ie) and interrogation (الاستفهام) eg هل تزورنا ان تزرورنا نكرمك (ie) and wish (التمني) eg ليتك عندي ان تكن عندي اخدمك (ie) and after negation (العرض) eg الا تنزل بنا نصيب خيرا (ان is hidden) in some places eg لا تفعل شرا يكن خيرا لك (some do not consider ان as hidden after negation (النفي) as it do not represent a causal condition).

و ذلك اذا قصِدَ ان الاول سبب للثاني كما رأيت في الأمثلة فان معنى قولنا تعلم تنج هو ان تتعلم تنج و كذلك البواقي فليذلك امتنع قولك لا تكفر تدخل النار لامتناع السببية اذ لا يصح ان يقال ان لا تكفر تدخل النار

Thus ان is considered hidden when it was intended (by the speaker) that the first is the (valid) cause of second; as you have seen in the above examples; so indeed the meaning of our saying لا تكفر تدخل النار is prohibited (ie if you do not disbelieve, you will enter fire) as the causal relation is invalid as it is not right to say ان لا تكفر تدخل النار (because if one does not disbelieve but believes, he is rewarded eternal heaven and not fire).

الثالث: الأمر وَ هُوَ صِيغَةٌ يُطْلَبُ بِهَا الْفِعْلُ مِنَ الْفَاعِلِ الْمُخَاطَبِ بَانَ تَخْذِفُ مِنَ الْمُضَارَعِ حَرْفَ الْمُضَارَعَةِ ثُمَّ تَنْظُرُ فَإِنْ كَانَ مَا بَعْدَ حَرْفِ الْمُضَارَعَةِ سَاكِنًا زِدْتَ هَمْزَةَ الْوَصْلِ مَضْمُومَةً إِنْ انْضَمَّ ثَالِثُهُ نَحْوُ أَنْصُرْ وَ مَكْسُورَةً إِنْ انْفَتَحَ أَوْ انْكَسَرَ كَاعْلَمْ وَ اضْرِبْ وَ اسْتَخْرِجْ

The third , the command (امر) is that form (of verb) by which is demanded the action from the agent addressed (and it is made) by removing from Aorist, the sign of Aorist, then see if the following letter after sign of Aorist is ساكن then add (put) nominative hamza of liaison (همزة الوصل مضمومة) if its third letter is nominative (مضموم) eg أَنْصُرْ or add genitive (مكسور , hamza of liaison) if the third letter is accusative (مفتوح) or genitive (مكسور) eg اسْتَخْرِجْ and اضْرِبْ and اِعْلَمْ (مكسور)

وَ إِنْ كَانَ مُتَحَرِّكًا فَلَا حَاجَةَ إِلَى الْهَمْزَةِ نَحْوُ عِذْ وَ حَاسِبْ وَ الْأَمْرُ مِنْ بَابِ الْأَفْعَالِ مِنَ الْقِسْمِ الثَّانِي

and if it (second letter) is active (not ساكن after dropping the sign مضارع) then همزة is not needed eg عِذْ and حَاسِبْ. The command (امر) from the derived verb form افعال is from second type (ie after dropping sign of aorist, second letter is active, so همزة is not needed, eg يَكْرِمُ = يَكْرِمُ so when aorist sign is dropped it is اَكْرِمُ).

وَ هُوَ مَبْنِيٌّ عَلَى عَلَامَةِ الْجَزْمِ كِاضْرِبْ وَ اغْزُ وَ اِرْمْ وَ اِسْعَ وَ اِضْرِبَا وَ اِضْرِبُوا وَ اِضْرِبِي

And it (command) is structured (مبنى) upon sign of elision اِضْرِبُوا and اِضْرِبَا and اِسْعَ and اِرْمْ and اغْزُ and اِضْرِبْ (الجزم) like

وَ إِمَّا تُقَدَّرُ إِنْ بَعْدَ الْأَفْعَالِ الْخَمْسَةِ الَّتِي هِيَ الْأَمْرُ نَحْوُ تَعْلَمْ تَنْجُ وَ النَّهْيُ نَحْوُ لَا تَكْذِبْ يَكُنْ خَيْرًا لَكَ وَ الْاسْتِفْهَامُ نَحْوُ هَلْ تَزُورُنَا نُكْرِمُكَ وَ التَّمْنَى نَحْوُ لِيَتَّكَ عِنْدِي أَخْدِمَكَ وَ الْعَرْضُ نَحْوُ أَلَا تَنْزِلُ بِنَا نُصِيبُ خَيْرًا وَ بَعْدَ النَّفْيِ فِي بَعْضِ الْمَوَاضِعِ نَحْوُ لَا تَفْعَلْ شَرًّا يَكُنْ خَيْرًا لَكَ

Indeed إِنْ is considered hidden after five verbs; that is after command (امر) eg تَعْلَمْ تَنْجُ (ie تَعْلَمْ إِنْ) and interdiction (النهي) eg لَا تَكْذِبْ إِنْ لَا تَكْذِبْ يَكُنْ خَيْرًا لَكَ (ie لَا تَكْذِبْ يَكُنْ خَيْرًا لَكَ) and interrogation (الاستفهام) eg هَلْ تَزُورُنَا نُكْرِمُكَ (ie هَلْ تَزُورُنَا نُكْرِمُكَ) and wish (التمني) eg لِيَتَّكَ عِنْدِي أَخْدِمَكَ (ie لِيَتَّكَ عِنْدِي أَخْدِمَكَ) and proposition (العرض) eg أَلَا تَنْزِلُ بِنَا نُصِيبُ خَيْرًا and after negation (some do not consider إِنْ as hidden after negation (النفي) as it do not represent a causal condition).

وَ ذَلِكَ إِذَا قُصِدَ أَنَّ الْأَوَّلَ سَبَبٌ لِلثَّانِي كَمَا رَأَيْتَ فِي الْأَمْثَلَةِ فَإِنَّ مَعْنَى قَوْلِنَا تَعْلَمْ تَنْجُ هُوَ إِنْ تَعْلَمْ تَنْجُ وَ كَذَلِكَ الْبَوَاقِي فَلِذَلِكَ امْتَنَعَ قَوْلُكَ لَا تَكْفُرْ تَدْخُلُ النَّارَ لَا مَتْنَاعَ السَّبَبِيَّةِ إِذْ لَا يَصِحُّ أَنْ يُقَالَ إِنْ لَا تَكْفُرْ تَدْخُلُ النَّارَ

Thus إِنْ is considered hidden when it was intended (by the speaker) that the first is the (valid) cause of second; as you have seen in the above examples; so indeed the meaning of our saying تَعْلَمْ تَنْجُ is إِنْ تَعْلَمْ تَنْجُ and similarly is for the remaining (above sentences). So for that reason your saying لَا تَكْفُرْ تَدْخُلُ النَّارَ is prohibited (ie if you do not disbelieve, you will enter fire) as the causal relation is invalid as it is not right to say إِنْ لَا تَكْفُرْ تَدْخُلُ النَّارَ (because if one does not disbelieve but believes, he is rewarded eternal heaven and not fire).

and (ن of declension is dropped as a sign of being quiescent in dual, plural and feminine second person singular. Plural feminine is not declinable, therefore the ن is retained)

فصل

فِعْلٌ مَا لَمْ يُسَمَّ فَاعِلُهُ : هُوَ فِعْلٌ حُذِفَ فَاعِلُهُ وَ أَقِيمَ الْمَفْعُولُ مَقَامَهُ وَ يُخْتَصُّ بِالْمُتَعَدَّى وَ عَلَامَتُهُ فِي الْمَاضِي أَنْ يَكُونَ أَوَّلُهُ مَضْمُومًا فَقَطْ وَ مَا قَبْلَ آخِرِهِ مَكْسُورًا فِي الْأَبْوَابِ الَّتِي لَيْسَتْ فِي أَوَائِلِهَا هَمْزَةٌ وَصَلٌّ وَلَا تَاءٌ زَائِدَةٌ نَحْوُ ضَرَبَ وَ دَخَرَ وَ أَكْرَمَ

Verb whose agent is unknown (فعل ما لم يسم فاعله) is that verb whose agent is unknown and object is placed in place of it (agent) and it is specific with transitive verb (فعل متعدي) and its sign in past tense is that the first letter is always مضموم and before its last letter (penultimate letter) is مكسور in those derived forms in which the starting letter is not hamza of liaison (همزة) or there is not present تا additional, eg ضَرَبَ and دَخَرَ (همزة الوصل is not in form افعال) and أَكْرَمَ (همزة الوصل is not in form افعال)

وَ أَنْ يَكُونَ أَوَّلُهُ وَ ثَانِيهِ مَضْمُومًا وَ مَا قَبْلَ آخِرِهِ كَذَلِكَ فِيمَا فِي أَوَّلِهِ تَاءٌ زَائِدَةٌ نَحْوُ تَفَضَّلَ وَ تَضَوَّرَبَ

And its first and second letters are مضموم and before its last letter is like that (ie مكسور) in those (form), where تا additional is in its beginning, eg تَفَضَّلَ and تَضَوَّرَبَ.

وَ أَنْ يَكُونَ أَوَّلُهُ وَ ثَالِثُهُ مَضْمُومًا وَ مَا قَبْلَ آخِرِهِ كَذَلِكَ فِيمَا فِي أَوَّلِهِ هَمْزَةٌ وَصَلٌّ نَحْوُ اسْتَخْرَجَ وَ أَقْدَرَ وَ الْهَمْزَةُ تَتَّبِعُ الْمَضْمُومَ أَنْ لَمْ تُدْرَجْ

And its first and third letters are مضموم and before last is like that (همزة الوصل) in those (form), where hamza of liaison (همزة الوصل) is in its beginning eg اسْتَخْرَجَ and أَقْدَرَ and hamza will follow the مضموم letter if not dropped.

وَ فِي الْمُضَارِعِ أَنْ يَكُونَ حَرْفُ الْمُضَارَعَةِ مَضْمُومًا وَ مَا قَبْلَ آخِرِهِ مَفْتُوحًا نَحْوُ يُضْرَبُ وَ يُسْتَخْرَجُ إِلَّا فِي بَابِ الْمُفَاعَلَةِ وَالْإِفْعَالِ وَ التَّفْعِيلِ وَ الْفَعْلَلَةِ وَ مُلْحَقَاتِهَا التَّمَانِيَةِ فَإِنَّ الْعَلَامَةَ فِيهَا فَتْحُ مَا قَبْلَ الْآخِرِ نَحْوُ يُحَاسَبُ وَ يُدْخَرُ

And in aorist (whose agent is unknown) the particle of aorist is مضموم and before its last letter is مفتوح eg يُضْرَبُ and يُسْتَخْرَجُ except in verbal forms الْمُفَاعَلَةِ and الْإِفْعَالِ and التَّفْعِيلِ and الْفَعْلَلَةِ and its other related eight forms, as the sign (of مجهول) in above forms is فتحة of the before last letter (the مضارع sign of the first letter is the same مضموم in verb known or ignored) eg يُحَاسَبُ and يُدْخَرُ

وَ فِي الْأَجُوفِ مَاضِيهِ قِيلَ وَ بِنَعَ وَ بِالْأَشْمَامِ قِيلَ وَ بَيَعَ بِالْوَاوِ قُولَ وَ بُوعَ وَ كَذَلِكَ بَابُ اخْتِيرَ وَ انْقِيدَ دُونَ اسْتَخِيرَ وَ أَقِيمَ لِقَدِّ فِعْلٍ فِيهِمَا وَ فِي مُضَارِعِهِ تَقْلِبُ الْعَيْنُ الْفَا نَحْوُ يُقَالُ وَ يُبَاغُ كَمَا عَرَفْتَ فِي التَّصْرِيفِ مُسْتَقْصَى

In the hollow verb (اجوف), there are three options, the first is the most appropriate (قِيلَ), its past is read قِيلَ (originally it was قُولَ) and (بِنَعَ and قِيلَ of اشمام) and with (بَيَعَ) originally it was بِنَعَ (ie inclining the pronunciation of the first and second letter towards ضمة) and with واو it is read قُولَ and بُوعَ (inclining the pronunciation of only the first letter towards ضمة and second

letter remaining quiescent) and like that (ie as mentioned in قيل and بيع) it is read in form أُقَيِّدَ and أُخْتِيرَ (and with اشمام) but (is not read with اشمام) أُقِيمَ and أُسْتُخِيرَ due to absence of measure فُعَل in both of them And in Aorist the second letter (ie ع is changed to الف) eg يُقَالُ and يُبَاغُ as you have known in detail in the books of conjugation.

فصل

الْفِعْلُ أَمَّا مُتَعَدٍ وَهُوَ مَا يَتَوَقَّفُ فَهُمْ مَعْنَاهُ عَلَى مُتَعَلِّقٍ غَيْرِ الْفَاعِلِ كَضَرَبَ وَ
أَمَّا لَازِمٌ وَهُوَ مَا بِخِلَافِهِ كَقَعَدَ وَقَامَ

The verb is either transitive (متعدى), understanding of whose meaning depends upon object besides the agent (ie it has an object along with the agent) like ضَرَبَ (He hit) and Intransitive (لازم) is that verb which is its opposite (ie its meaning is not dependent upon the object, as the agent alone conveys the complete meaning) like قَعَدَ (He sat) and قَامَ (He stood).

وَالْمُتَعَدَّى قَدْ يَكُونُ إِلَى مَفْعُولٍ وَاحِدٍ كَضَرَبَ زَيْدٌ عَمْرًا وَ إِلَى مَفْعُولَيْنِ
كَأَعْطَى زَيْدٌ عَمْرًا دِرْهَمًا وَ يَجُوزُ فِيهِ الْاِقْتِصَارُ عَلَى أَحَدِ مَفْعُولَيْهِ
كَأَعْطَيْتُ زَيْدًا أَوْ أَعْطَيْتُ دِرْهَمًا بِخِلَافِ بَابِ عَلِمْتُ

The transitive verb is related to either one object like ضَرَبَ زَيْدٌ عَمْرًا (Zaid hit Amr) or two objects like أَعْطَى زَيْدٌ عَمْرًا دِرْهَمًا (Zaid gave Amr, a dirham). And it is allowed to curtail or omit one of its object eg أَعْطَيْتُ زَيْدًا (curtailed درهما) or أَعْطَيْتُ دِرْهَمًا (curtailed

as oppose to the form (باب) of علمت (in which both objects must be mentioned, being one unit).

وَالِى ثَلَاثَةِ مَفَاعِيلَ نَحْوُ أَعْلَمَ اللَّهُ زَيْدًا عَمْرًا فَاضِلًا وَمِنْهُ أَرَى وَأَنْبَأَ وَ
نَبَّأَ وَ أَخْبَرَ وَ خَبَرَ وَ حَدَّثَ وَ هَذِهِ السَّبْعَةُ مَفْعُولُهَا الْأَوَّلُ مَعَ الْخَيْرَيْنِ
كَمَفْعُولِي أَعْطَيْتُ فِي جَوَازِ الْاِقْتِصَارِ عَلَى أَحَدِهِمَا أَعْلَمَ اللَّهُ زَيْدًا

At times (transitive verb is related) towards three objects eg أَعْلَمَ اللَّهُ زَيْدًا عَمْرًا فَاضِلًا (Allah informed Zaid that Amr is learned) and from this group (having three objects) are أَرَى and حَدَّثَ and أَخْبَرَ and خَبَرَ and أَنْبَأَ and نَبَّأَ. In this seven verbs their first and the last two objects are same like the two objects of اعطيت in allowing the curtailing of one of them (ie either first object is dropped or last two objects can be dropped) you say أَعْلَمَ اللَّهُ زَيْدًا (ie the last two objects عمرًا فاضلاً is dropped or it can be said اعلم الله عمرًا فاضلاً ie the first object زيدا is dropped).

وَالثَّانِي مَعَ الثَّلَاثِ كَمَفْعُولِي عَلِمْتُ فِي عَدَمِ جَوَازِ الْاِقْتِصَارِ عَلَى أَحَدِهِمَا فَلَا
تَقُولُ أَعْلَمْتُ زَيْدًا خَيْرَ النَّاسِ بَلْ تَقُولُ أَعْلَمْتُ زَيْدًا عَمْرًا خَيْرَ النَّاسِ

The second and third object (as one unit) are like the two objects of علمت in which dropping of either one is not allowed (ie both second and third object need to be mentioned), so you cannot say أَعْلَمْتُ زَيْدًا عَمْرًا خَيْرَ النَّاسِ but you say أَعْلَمْتُ زَيْدًا عَمْرًا خَيْرَ النَّاسِ

letter remaining quiescent) and like that (ie as mentioned in قيل and بيع) it is read in form أُقَيِّدَ and أُخْتِيرَ (and with اشمام) but (is not read with اشمام) due to absence of measure فُعِلَ in both of them And in Aorist the second letter (ie ع is changed to الف) eg يُقَالُ and يُبَاغُ as you have known in detail in the books of conjugation.

فصل

الْفِعْلُ أَمَّا مُتَعَدٍ وَهُوَ مَا يَتَوَقَّفُ فَهُمْ مَعْنَاهُ عَلَى مُتَعَلِّقٍ غَيْرِ الْفَاعِلِ كَضَرَبَ وَ
أَمَّا لَازِمٌ وَهُوَ مَا بِخِلَافِهِ كَقَعَدَ وَقَامَ

The verb is either transitive (متعدى), understanding of whose meaning depends upon object besides the agent (ie it has an object along with the agent) like ضَرَبَ (He hit) and Intransitive (لازم) is that verb which is its opposite (ie its meaning is not dependent upon the object, as the agent alone conveys the complete meaning) like قَعَدَ (He sat) and قَامَ (He stood).

وَالْمُتَعَدَّى قَدْ يَكُونُ إِلَى مَفْعُولٍ وَاحِدٍ كَضَرَبَ زَيْدٌ عَمْرًا وَ إِلَى مَفْعُولَيْنِ
كَأَعْطَى زَيْدٌ عَمْرًا دِرْهَمًا وَ يَجُوزُ فِيهِ الْاِقْتِصَارُ عَلَى أَحَدِ مَفْعُولَيْهِ
كَأَعْطَيْتُ زَيْدًا أَوْ أَعْطَيْتُ دِرْهَمًا بِخِلَافِ بَابِ عَلِمْتُ

The transitive verb is related to either one object like ضَرَبَ زَيْدٌ عَمْرًا (Zaid hit Amr) or two objects like أَعْطَى زَيْدٌ عَمْرًا دِرْهَمًا (Zaid gave Amr, a dirham). And it is allowed to curtail or omit one of its object eg أَعْطَيْتُ زَيْدًا (curtailed دِرْهَمًا) or أَعْطَيْتُ دِرْهَمًا (curtailed زَيْدًا)

(زيدا); as oppose to the form (باب) of علمت (in which both objects must be mentioned, being one unit).

وَ إِلَى ثَلَاثَةِ مَفَاعِيلَ نَحْوُ أَعْلَمَ اللَّهُ زَيْدًا عَمْرًا فَاضِلًا وَ مِنْهُ أَرَى وَ أَنْبَأَ وَ
نَبَّأَ وَ أَخْبَرَ وَ خَبَرَ وَ حَدَّثَ وَ هَذِهِ السَّبْعَةُ مَفْعُولُهَا الْأَوَّلُ مَعَ اخِيرَيْنِ
كَمَفْعُولِي أَعْطَيْتُ فِي جَوَازِ الْاِقْتِصَارِ عَلَى أَحَدِهِمَا أَعْلَمَ اللَّهُ زَيْدًا

At times (transitive verb is related) towards three objects eg أَعْلَمَ اللَّهُ زَيْدًا عَمْرًا فَاضِلًا (Allah informed Zaid that Amr is learned) and from this group (having three objects) are أَرَى and أَنْبَأَ and أَخْبَرَ and خَبَرَ and حَدَّثَ. In this seven verbs their first and the last two objects are same like the two objects of أعطيت in allowing the curtailing of one of them (ie either first object is dropped or last two objects can be dropped) you say أَعْلَمَ اللَّهُ زَيْدًا (ie the last two objects عَمْرًا فَاضِلًا is dropped or it can be said أَعْلَمَ اللَّهُ عَمْرًا فَاضِلًا ie the first object زَيْدًا is dropped).

وَالثَّانِي مَعَ الثَّلَاثِ كَمَفْعُولِي عَلِمْتُ فِي عَدَمِ جَوَازِ الْاِقْتِصَارِ عَلَى أَحَدِهِمَا فَلَا
تَقُولُ أَعْلَمْتُ زَيْدًا خَيْرَ النَّاسِ بَلْ تَقُولُ أَعْلَمْتُ زَيْدًا عَمْرًا خَيْرَ النَّاسِ

The second and third object (as one unit) are like the two objects of علمت in which dropping of either one is not allowed (ie both second and third object need to be mentioned), so you cannot say أَعْلَمْتُ زَيْدًا عَمْرًا خَيْرَ النَّاسِ but you say أَعْلَمْتُ زَيْدًا خَيْرَ النَّاسِ

فصل

أفعال القلوب: عَلِمْتُ وَظَنَنْتُ وَحَسِبْتُ وَخَلْتُ وَرَأَيْتُ وَجَدْتُ وَزَعَمْتُ وَهِيَ أَفْعَالٌ تَدْخُلُ عَلَى الْمُبْتَدَأِ وَالْخَبَرِ فَتَنْصِبُهُمَا عَلَى الْمَفْعُولِيَّةِ نَحْوُ عَلِمْتُ زَيْدًا عَالِمًا وَاعْلَمْ أَنَّ لِهَذِهِ الْأَفْعَالِ خَوَاصَّ مِنْهَا أَنْ لَا تَقْتَصَرَ عَلَى اخْتِ مَفْعُولِيهَا بِخِلَافِ بَابِ اعْطَيْتُ فَلَا تَقُولُ عَلِمْتُ زَيْدًا

The verbs of affectivity (افعال القلوب) are: عَلِمْتُ and ظَنَنْتُ and حَسِبْتُ and خَلْتُ and رَأَيْتُ and وَجَدْتُ and زَعَمْتُ . And this verbs (افعال) enters upon primate (مبتدا) and predicate (خبر) and gives the accusative sign (نصب) to both objects eg عَلِمْتُ زَيْدًا عَالِمًا . And know that these verbs of affectivity (افعال القلوب) have certain speciality in that it is not allowed two drop either of its object in contrast to the form اعطيت (in which one of the object can be dropped) so you do not say عَلِمْتُ زَيْدًا

وَمِنْهَا جَوَازُ الْإِلْغَاءِ إِذَا تَوَسَّطَتْ نَحْوُ زَيْدٍ ظَنَنْتُ قَائِمًا أَوْ تَأَخَّرَتْ نَحْوُ زَيْدٍ قَائِمٍ ظَنَنْتُ وَمِنْهَا أَنَّهَا تَعْلُقُ إِذَا وَقَعَتْ قَبْلَ الاسْتِفْهَامِ نَحْوُ عَلِمْتُ أَرَيْدُ عِنْدَكَ أَمْ عَمْرُو وَ قَبْلَ التَّنْفِي نَحْوُ عَلِمْتُ مَا زَيْدٌ فِي الدَّارِ وَ قَبْلَ لَامِ الْإِبْتِدَاءِ نَحْوُ عَلِمْتُ لَزَيْدٍ مُنْطَلِقٍ وَمِنْهَا أَنَّهَا يَجُوزُ أَنْ يَكُونَ فَاعِلُهَا وَمَفْعُولُهَا ضَمِيرَيْنِ لَشَيْءٍ وَاحِدٍ نَحْوُ عَلِمْتُنِي مُنْطَلِقًا وَظَنَنْتُكَ فَاضِلًا

And nullification is allowed if verbs of affectivity comes in between eg عَلِمْتُ زَيْدٍ ظَنَنْتُ قَائِمٍ or it be last eg زَيْدٍ قَائِمٍ ظَنَنْتُ . and its action is suspended when it occurs before interrogation eg عَلِمْتُ أَرَيْدُ عِنْدَكَ عَلِمْتُ مَا زَيْدٌ فِي الدَّارِ or if it occurs before the negation eg عَلِمْتُ لَزَيْدٍ مُنْطَلِقٍ . And allowed

in them (افعال القلوب) is that its agent and object are two pronouns of one thing eg عَلِمْتُنِي مُنْطَلِقًا (ie ت and ني both are for the first person) and ظَنَنْتُكَ فَاضِلًا (ت and ك both are pronoun for the second person)

Note = This attachment of two pronouns is a feature of only افعال and it is not allowed for other verbs, therefore one cannot say ضربت نفسي but has to say ضربتني

وَاعْلَمْ أَنَّهُ قَدْ يَكُونُ ظَنَنْتُ بِمَعْنَى إِتَّهَمْتُ وَ عَلِمْتُ بِمَعْنَى عَرَفْتُ وَرَأَيْتُ بِمَعْنَى أَبْصَرْتُ وَ وَجَدْتُ بِمَعْنَى أَصَبْتُ الضَّالَّةَ فَتَنْصِبُ مَفْعُولًا وَاحِدًا فَقَطْ فَلَا تَكُونُ حِينَئِذٍ مِنْ أَفْعَالِ الْقُلُوبِ

And know that sometimes ظَنَنْتُ comes in the meaning of إِتَّهَمْتُ and عَلِمْتُ in the meaning of عَرَفْتُ and رَأَيْتُ in the meaning of أَبْصَرْتُ in the meaning of أَصَبْتُ الضَّالَّةَ (I found the lost thing), then it gives نصب to only one object (ie they are transitive to only one object) and then they are not considered as verbs of affectivity (افعال القلوب).

فصل

الْأَفْعَالُ النَّاقِصَةُ: هِيَ أَفْعَالٌ وَضِعَتْ لِتَقْرِيرِ الْفَاعِلِ عَلَى صِفَةٍ غَيْرِ صِفَةٍ مَصْنُوعَةٍ وَ هِيَ كَانَتْ وَ صَارَتْ وَ ظَلَّ وَ بَاتَ إِلَى آخِرِهَا تَدْخُلُ عَلَى الْجُمْلَةِ الْأِسْمِيَّةِ لِإِفَادَةِ نِسْبَتِهَا حُكْمَ مَعْنَاهَا فَتَرْفَعُ الْأَوَّلَ وَ تَنْصِبُ الثَّانِي فَتَقُولُ كَانَ زَيْدٌ قَائِمًا

The defective verbs (الأفعال الناقصة) are those verbs which are placed to establish the agent (فاعل) upon such an adjective (predicate) which is not the quality of its verbal noun (ie the action of agent differs from the action of verbal noun of the الأفعال الناقصة) And they are بَاتَ and ظَلَّ and صَارَ and كَانَ etc, they enter upon nominal sentence to benefit its related with its meaning (ie Defective verbs impart their meaning to the subject and predicate), so it gives رفع to the first (subject) and gives نصب to the second (predicate). so you say كَانَ زَيْدٌ قَائِمًا.

Note = All verbs establish their agents upon the action present in their verbal noun (مصدر) and in defective verbs their predicate differs in meaning present in their verbal noun. For example the verb نَصَرَ indicates the action of help for its agent present in its verbal noun (نَصْر), but in كَانَ زَيْدٌ قَائِمٌ the action present in قَائِمٌ (to stand) differs from action present in the verbal noun of كَانَ ie كَيُونَةٌ (to be).

Note = Defective verb enters upon nominal sentence eg كَانَ زَيْدٌ قَائِمًا. In this sentence زَيْدٌ resembles the agent and therefore it is nominative and قَائِمًا resembles the object and therefore it is accusative. Thus defective verb like transitive verb cannot impart a meaning without the predicate (resembling object).

وَكَانَ عَلَى ثَلَاثَةِ أَقْسَامٍ نَاقِصَةٌ وَهِيَ تَدُلُّ عَلَى ثُبُوتِ خَبَرِهَا لِفَاعِلِهَا فِي الْمَاضِي أَمَّا دَائِمًا نَحْوُ كَانَ اللَّهُ عَلِيمًا حَكِيمًا أَوْ مُنْقَطِعًا نَحْوُ كَانَ زَيْدٌ شَابًا وَ

ثَامَّةٌ بِمَعْنَى ثَبَّتَ وَحَصَلَ نَحْوُ كَانَ الْقِتَالُ أَيْ حَصَلَ الْقِتَالُ وَزَائِدَةٌ لَا يَتَغَيَّرُ بِاسْتِقَاطِهَا مَعْنَى الْجُمْلَةِ كَقَوْلِ الشَّاعِرِ شِعْرٌ:

جِيَادُ ابْنِي أَبِي بَكْرٍ تَسَامَى -- عَلَى كَانَ الْمُسَوِّمَةِ الْعِرَابِ أَيْ عَلَى الْمُسَوِّمَةِ is of three types; The first type نَاقِصَةٌ indicates upon the establishment of its predicate (خبر) for its agent in the past; either for always eg كَانَ اللَّهُ حَكِيمًا عَلِيمًا (Allah is forever wise ie for past, present and future) or مُنْقَطِعًا (indicating a thing of past ie only for past) كَانَ زَيْدٌ شَابًا (zaid was young, not now) and the second type ثَامَّةٌ gives the meaning of establishment and acquisition eg كَانَ الْقِتَالُ ie the fight took place. The third type is زَائِدَةٌ; by dropping which the meaning of sentence do not change. as said by the poet in the verse :

" جِيَادُ ابْنِي أَبِي بَكْرٍ تَسَامَى --- عَلَى كَانَ الْمُسَوِّمَةِ الْعِرَابِ "

i.e عَلَى الْمُسَوِّمَةِ (as كَانَ is additional).

Note = كَانَ نَاقِصَةٌ needs a noun and predicate to impart a meaning and كَانَ ثَامَّةٌ because it is complete upon the noun and do not need a predicate to impart a meaning.

وَصَارَ لِلانْتِقَالِ نَحْوُ صَارَ زَيْدٌ غَنِيًّا وَاصْبَحَ وَامْسَى وَاضْحَى تَدُلُّ عَلَى اقْتِرَانِ مَضْمُونِ الْجُمْلَةِ بِتِلْكَ الْأَوْقَاتِ نَحْوُ اصْبَحَ زَيْدٌ ذَاكِرًا أَيْ كَانَ ذَاكِرًا فِي وَقْتِ الصُّبْحِ وَبِمَعْنَى صَارَ نَحْوُ اصْبَحَ زَيْدٌ غَنِيًّا وَثَامَّةٌ بِمَعْنَى دَخَلَ فِي الصَّبَاحِ وَالضُّحَى وَالْمَسَاءِ

And صَارَ زَيْدٌ غَنِيًّا is for transfer or a change in condition eg اصْبَحَ indicates upon the nearness (completion) of the action (مضمون) of the sentence in that (respective) times eg اصْبَحَ زَيْدٌ ذَاكِرًا ie zaid was remembering in

the morning and they (اضحى and امسى and اصبح) also come in the meaning of صار eg اصْبَحَ زَيْدٌ غَنِيًّا (Zaid became rich) and تَامَ in the meaning of entered in morning, afternoon and evening.

و ظَلَّ وَ بَاتَ يَدْلَانِ عَلَى اقْتِرَانِ مَضْمُونِ الْجُمْلَةِ بَوَقْتَيْهِمَا نَحْوُ ظَلَّ زَيْدٌ كَاتِبًا وَ بِمَعْنَى صَارَ

And ظل and بات indicates upon nearness (completion) of the action (مضمون) of the sentence with their respective times (ie day and night) eg ظَلَّ زَيْدٌ كَاتِبًا (Zaid was writing during day) and both also comes in meaning of صار

وَ مَا زَالَ وَمَافَتَى وَ مَا بَرَحَ وَمَا نَفَكَ تَدُلُّ عَلَى اسْتِمْرَارِ ثُبُوتِ خَبَرِهَا لِفَاعِلِهَا مُذْ قَبْلَهُ نَحْوُ مَا زَالَ زَيْدٌ أَمِيرًا وَ يَلْزِمُهَا حَرْفُ النَّفْيِ وَمَادَامَ يَدُلُّ عَلَى ثَوْقِيَّتِ أَمْرِ بِمُدَّةِ ثُبُوتِ خَبَرِهَا لِفَاعِلِهَا نَحْوُ أَقُومُ مَا دَامَ الْأَمِيرُ جَالِسًا

And مازال and مافتى and ما برح (gives the meaning of always) indicates continuous existence (persistence) of its predicate (خبر), for its agent (فاعل) since its acceptance. eg مَا زَالَ (Zaid is still rich) and necessary upon it (them) is the negative particle (ما). And مادام (gives the meaning of as long as) determines the period of the action for its agent since its establishment eg أَقُومُ مَا دَامَ الْأَمِيرُ جَالِسًا (I will stand as long as Amir is sitting);

وَ لَيْسَ يَدُلُّ عَلَى نَفْيِ مَعْنَى الْجُمْلَةِ حَالًا وَ قِيلَ مُطْلَقًا وَ قَدْ عَرَفْتَ بَقِيَّةَ أَحْكَامِهَا فِي الْقِسْمِ الْأَوَّلِ فَلَا نُعِيدُهَا

And ليس indicates upon the negation of the meaning of sentence presently and it is said to be used also for absolute negation (ie for present, past and future). Indeed, you have known (studied) its remaining rules in first section, so we will not revise it.

فصل

أَفْعَالُ الْمُقَارَبَةِ: هِيَ أَفْعَالٌ وَضِعَتْ لِلدَّلَالَةِ عَلَى دُنُو الْخَبَرِ لِفَاعِلِهَا وَ هِيَ ثَلَاثَةٌ أَقْسَامُ الْأَوَّلُ لِلرَّجَاءِ وَ هُوَ عَسَى وَ هُوَ فِعْلٌ جَامِدٌ لَا يُسْتَعْمَلُ مِنْهُ غَيْرَ الْمَاضِي

The verbs of approximation (افعال المقاربة) are those verbs which are placed to indicate upon the nearness of predicate (خبر) for its agent (فاعل) and they are of 3 types, The first is for hope (الرجاء) and it is عسى (for expectation of an action) and it (عسى) is a solid verb (فعل جامد) which is not used but only in its past tense form.

Note = افعال الناقصة like افعال المقاربة gives nominative sign to its noun and accusative sign to its predicate and its predicate is without or without أن

Note = عسى do not have the forms in imperfect or imperative. Other past forms of عسى are عسيت عسيتن and عسيت عسيتما عسيتن عسيت عسيتما عسيتن

the morning and they (اضحى and امسى and اصبح) also come in the meaning of صار eg اَصْبَحَ زَيْدٌ غَنِيًّا (Zaid became rich) and تَامَ in the meaning of entered in morning, afternoon and evening.

و ظَلَّ وَ بَاتَ يَدْلَانِ عَلَى اقْتِرَانِ مَضْمُونِ الْجُمْلَةِ بَوَقْتَيْهِمَا نَحْوُ ظَلَّ زَيْدٌ كَاتِبًا وَ بِمَعْنَى صَارَ

And ظل and بات indicates upon nearness (completion) of the action (مضمون) of the sentence with their respective times (ie day and night) eg ظَلَّ زَيْدٌ كَاتِبًا (Zaid was writing during day) and both also comes in meaning of صار

وَ مَا زَالَ وَ مَا قَتَى وَ مَا بَرَحَ وَ مَا انْفَكَ تَدُلُّ عَلَى اسْتِمْرَارِ ثُبُوتِ خَبَرِهَا لِفَاعِلِهَا مُدَّ قَبْلَهُ نَحْوُ مَا زَالَ زَيْدٌ امِيرًا وَ يَلْزِمُهَا حَرْفُ النِّقْيِ وَ مَا دَامَ يَدُلُّ عَلَى ثَوَقِيَّتِ امْرِ بِمُدَّةِ ثُبُوتِ خَبَرِهَا لِفَاعِلِهَا نَحْوُ اَقُومُ مَا دَامَ الامِيرُ جَالِسًا

And مازال and ماقتى and ما برح (gives the meaning of always) indicates continuous existence (persistence) of its predicate (خبر), for its agent (فاعل) since its acceptance. eg مَا زَالَ (Zaid is still rich) and necessary upon it (them) is the negative particle (ما). And مادام (gives the meaning of as long as) determines the period of the action for its agent since its establishment eg اَقُومُ مَا دَامَ الامِيرُ جَالِسًا (I will stand as long as Amir is sitting);

وَ لَيْسَ يَدُلُّ عَلَى نَقْيِ مَعْنَى الْجُمْلَةِ حَالًا وَ قِيلَ مُطْلَقًا وَ قَدْ عَرَفْتَ بَقِيَّةَ احْكَامِهَا فِي الْقِسْمِ الْاَوَّلِ فَلَا نُعِيدُهَا

And ليس indicates upon the negation of the meaning of sentence presently and it is said to be used also for absolute negation (ie for present, past and future). Indeed, you have known (studied) its remaining rules in first section, so we will not revise it.

فصل

اَفْعَالُ الْمُقَارَبَةِ: هِيَ اَفْعَالٌ وَضِعَتْ لِلدَّلَالَةِ عَلَى دُنُوِّ الْخَبَرِ لِفَاعِلِهَا وَ هِيَ ثَلَاثَةٌ اَفْسِيَامِ الْاَوَّلُ لِلرَّجَاءِ وَ هُوَ عَسَى وَ هُوَ فِعْلٌ جَامِدٌ لَا يُسْتَعْمَلُ مِنْهُ غَيْرَ الْمَاضِي

The verbs of approximation (افعال المقاربة) are those verbs which are placed to indicate upon the nearness of predicate (خبر) for its agent (فاعل) and they are of 3 types, The first is for hope (عسى) and it is (عسى) for expectation of an action) and it is a solid verb (فعل جامد) which is not used but only in its past tense form.

Note = افعال الناقصة like افعال المقاربة gives nominative sign to its noun and accusative sign to its predicate and its predicate is without or without اَنْ

Note = عسى do not have the forms in imperfect or imperative. Other past forms of عسى are عسيت عسيتن and عسيت عسيتن عسيت عسيتن عسيت عسيتن

وَهُوَ فِي الْعَمَلِ مِثْلُ كَادَ إِلَّا أَنْ خَبَرَهُ فِعْلٌ مُضَارِعٌ مَعَ أَنْ نَحْوُ عَسَى زَيْدٌ أَنْ يُحْذَفُ أَنْ يَقُومَ وَ يَجُوزُ تَقْدِيمُ الْخَبَرِ عَلَى اسْمِهِ نَحْوُ عَسَى أَنْ يَقُومَ زَيْدٌ وَقَدْ نَحْوُ عَسَى زَيْدٌ يَقُومُ

And in action it is like كاد except that its (عسي) predicate is verb of Aorist with ان e.g. عَسَى زَيْدٌ أَنْ يَقُومَ and allowed is its precedence of predicate over its noun, e.g. عَسَى أَنْ يَقُومَ زَيْدٌ and at times ان is eliminated e.g. عَسَى زَيْدٌ يَقُومُ.

Note = كاد like عسي gives nominative sign to its noun and positionally gives accusative sign to its predicate ie the imperfect verb. The verb of عسي is expressed along with أَنْ and the verb of كاد is without أَنْ

وَالثَّانِي لِلْحُصُولِ وَهُوَ كَادَ وَ خَبَرُهُ مُضَارِعٌ دُونَ أَنْ نَحْوُ كَادَ زَيْدٌ يَقُومُ وَقَدْ تَدْخُلُ أَنْ نَحْوُ كَادَ زَيْدٌ أَنْ يَقُومَ

The second (type of افعال مقاربة) is for almost completion of action (by Agent) and it is كاد and its predicate is Aorist without كاد يَقُومَ eg (مضارع) ان is entered eg كَادَ زَيْدٌ يَقُومُ ان eg (Zaid is almost going to stand).

Note = كاد like عسي gives nominative sign to its noun and positionally gives accusative sign to its predicate.

وَالثَّالِثُ لِلَاخْذِ وَالشَّرُوعِ فِي الْفِعْلِ وَهُوَ طَفِقَ وَ جَعَلَ وَ كَرُبَ وَ أَخَذَ وَ اسْتَعْمَالَهَا مِثْلُ كَادَ نَحْوُ طَفِقَ زَيْدٌ يَكْتُبُ وَ أَوْشَكَ وَ اسْتَعْمَالَهَا مِثْلُ عَسَى وَ

كَادَ

The third (افعال مقاربة) is for starting (beginning of action) and it is طَفِقَ زَيْدٌ eg كاد and أَخَذَ and كَرُبَ and جَعَلَ and طَفِقَ is كاد عسي and أَوْشَكَ and its use is like كاد عسي (zaid started writing)

Note = Verbs indicating onset of an action like كاد are usually without أَنْ and give nominative sign to its noun and gives positionally accusative sign to its predicate. عسي like أَوْشَكَ comes with أَنْ or like كاد comes without أَنْ

فصل

فِعْلًا التَّعَجُّبُ: مَا وَضِعَ لِإِنْشَاءِ التَّعَجُّبِ وَ لَهُ صِيغَتَانِ مَا أَفْعَلَهُ نَحْوُ مَا أَحْسَنَ زَيْدًا أَيْ شَيْ أَحْسَنَ زَيْدًا وَ فِي أَحْسَنَ ضَمِيرٌ وَ هُوَ فَاعِلُهُ وَ أَفْعَلُ بِهِ نَحْوُ أَحْسَنَ بَزِيدٍ

The two verbs of wonder (فعلا التعجب) are placed (used) for expressing wonder and it has two forms, مَا أَفْعَلَهُ eg مَا أَحْسَنَ زَيْدًا ie which thing has made زيد attractive (ie How handsome is zaid !) and in أَحْسَنَ is a pronoun and it is its agent and (second measure of التعجب is eg أَفْعَلُ بِهِ (How handsome is zaid).

وَلَا يُبْنَى إِلَّا مِمَّا يُبْنَى مِنْهُ أَفْعَلُ التَّقْضِيلِ وَ يَتَوَصَّلُ فِي الْمُمْتَنِعِ بِمِثْلِ مَا أَشَدَّ اسْتِخْرَاجًا فِي الْأَوَّلِ وَ أَشَدُّ بِاسْتِخْرَاجِهِ فِي الثَّانِي كَمَا عَرَفْتَ فِي اسْمِ التَّقْضِيلِ وَ لَا يَجُوزُ التَّصْرُفُ فِيهِمَا بِتَقْدِيمِ وَ لَا تَأْخِيرِ وَ لَا فَصْلٍ وَالْمَازِي أجاز الفصل بالظرف نحو مَا أَحْسَنَ الْيَوْمَ زَيْدًا

And both these measures are not made but from the verb from which is made **افعل التفضيل** (ie from those verbs which indicate comparison). And the medium (of expression) in the prohibited measure (like colour, defect and quadrilateral verb) is like **مَا أَشَدَّ** in the first and **أَشَدُّ بِاسْتِخْرَاجِهِ** in the second (verb of wonder) as you know in **اسم التفضيل**. Privilege is not allowed in both of them of either precedence or putting back or separation, but the grammarian Almaazni allows the separation with ظرف eg **مَا أَحْسَنَ الْيَوْمَ زَيْدًا**

Note = precedence is not allowed of the object over verbs of wonder. It is not said **بَزَيْدٍ أَحْسَنَ** or it is not said **بَزَيْدٍ أَحْسَنَ**

فصل

افعال المدح والذم: مَا وَضِعَ لِانْشَاءِ مَدْحٍ أَوْ ذَمٍّ أَمَّا الْمَدْحُ فَلَهُ فِعْلَانِ نِعَمٌ وَ فَاعِلُهُ اسْمٌ مُعَرَّفٌ بِاللَّامِ نَحْوُ نِعَمَ الرَّجُلُ زَيْدٌ أَوْ مُضَافٌ إِلَى الْمُعَرَّفِ بِاللَّامِ نَحْوُ نِعَمَ غُلَامُ الرَّجُلِ زَيْدٌ

The verbs of Praise and Blame (افعال المدح و الذم) is that which is used to express praise or blame, as for praise there are two verbs (حبذا and نعم). The first is نِعَمٌ (for praise) whose agent is a noun which is definite eg نِعَمَ الرَّجُلُ زَيْدٌ or its agent is مضاف towards the definite noun eg نِعَمَ غُلَامُ الرَّجُلِ زَيْدٌ

Note = **الرَّجُلُ** In the sentence نِعَمَ الرَّجُلُ زَيْدٌ is the agent of the verb (مخصوص بالمدح) and زَيْدٌ is the praised (بالمدح)

Note = The praised (مخصوص بالمدح) follows the agent and is similar in number and gender with the agent. eg نعم الرجلان الزيدان

وَقَدْ يَكُونُ فَاعِلُهُ مُضْمَرًا وَ يَجِبُ تَمْيِيزُهُ بِكَرَّةٍ مَتَّصِيَةٍ نَحْوُ نِعَمَ رَجُلًا زَيْدٌ أَوْ بِمَا نَحْوُ قَوْلِهِ تَعَالَى فَنِعْمًا هِيَ أَيْ نِعَمَ شَيْءًا هِيَ وَ زَيْدٌ يُسَمَّى الْمَخْصُوصُ بِالْمَدْحِ

And at times its agent is hidden pronoun, so it is necessary to bring the accusative indefinite distinctive eg نِعَمَ رَجُلًا زَيْدٌ or (distinctive is brought) by particle ما eg said Allah the Exalted هِيَ ie how good is that thing and زيد is named the praised (مخصوص بالمدح).

Note = مَا (thing) in the sentence فَنِعْمًا هِيَ is the distinctive (like زَيْدٌ like مخصوص بالمدح) and هِيَ (that virtues) is the praised (بالمدح) and the agent is the hidden pronoun هو in نِعَمَ

وَحَبْدًا نَحْوُ حَبْدًا زَيْدٌ حَبَّ فِعْلُ الْمَدْحِ وَ فَاعِلُهُ ذَا وَالْمَخْصُوصُ بِالْمَدْحِ زَيْدٌ وَ يَجُوزُ أَنْ يَقَعَ قَبْلَ مَخْصُوصٍ أَوْ بَعْدَهُ تَمْيِيزٌ نَحْوُ حَبْدًا رَجُلًا زَيْدٌ وَ حَبْدًا زَيْدٌ رَجُلًا أَوْ حَالٍ نَحْوُ حَبْدًا رَاكِبًا زَيْدٌ وَ حَبْدًا زَيْدٌ رَاكِبًا

Second (verb of praise) is حبذا eg حَبْدًا زَيْدٌ (in حبذا) is the verb of praise and its agent is ذَا and زيد is the praised (مخصوص بالمدح). And allowed (in حبذا) is mentioning of the distinctive before or after the praised (بالمدح مخصوص) eg حَبْدًا رَجُلًا زَيْدٌ and حَبْدًا زَيْدٌ رَجُلًا and before or after the Status (حال) eg حَبْدًا رَاكِبًا زَيْدٌ or حَبْدًا زَيْدٌ رَاكِبًا

القِسْمُ الثَّالِثُ فِي الحُرُوفِ

وَقَدْ مَضَى تَعْرِيفُهُ وَأَقْسَامُهُ سَبْعَةَ عَشَرَ حُرُوفُ الْجَرِّ وَالْحُرُوفُ الْمُشَبَّهَةُ
بِالْفِعْلِ وَ حُرُوفُ الْعَطْفِ وَ حُرُوفُ التَّنْبِيهِ وَ حُرُوفُ النَّدَاءِ وَ حُرُوفُ
الِإِجَابِ وَ حُرُوفُ الزِّيَادَةِ وَ حُرُوفُ التَّقْسِيرِ وَ حُرُوفُ الْمَصْدَرِ وَ حُرُوفُ
التَّحْضِيضِ وَ حُرُوفُ التَّوَقُّعِ وَ حُرُوفُ الاسْتِفْهَامِ وَ حُرُوفُ الشَّرْطِ وَ حُرُوفُ
الرَّدْعِ وَ تَاءُ الثَّانِيَةِ السَّاكِنَةِ وَ التَّنْوِينُ وَ نُونَا التَّكْثِيرِ

The third section in discussion of particles

Indeed its definition has already been mentioned (in the introduction) and it is of 17 types: Particles of Preposition (حروف الجر); particles resembling verbs (الحروف المشبهة بالفعل); particles of conjunction (حروف العطف); letters of premonition (حروف التنبيه); letters of call (حروف النداء); letters of answer (حروف الاجاب); letters of addition (حروف الزيادة); Two letter of explanation (حروف المصدر); letters of originality (حروف التفسير); letters of instigation (حروف التحضيض); letter of expectation (حرف التوقع); letters of condition (حروف الاستفهام); letters of rejection (حرف الردع); quiescent of femininity (تا التانث الساكنة); nunation (التنوين) and two ن of confirmation (نونا التاكيد).

وَأَمَّا الدَّمُّ فَلَهُ فِعْلَانِ أَيْضًا بِنَسٍّ نَحْوُ بِنَسِّ الرَّجُلِ عَمَرُو وَ بِنَسِّ غُلَامِ الرَّجُلِ
عَمَرُو وَ بِنَسِّ رَجُلًا عَمَرُو وَ سَاءَ نَحْوُ سَاءِ الرَّجُلِ زَيْدٌ وَ سَاءَ غُلَامِ الرَّجُلِ
زَيْدٌ وَ سَاءَ رَجُلًا زَيْدٌ وَ سَاءَ مِثْلُ بِنَسٍّ فِي سَائِرِ الْأَقْسَامِ

And as for blame, there are also two verbs, بِنَسٍّ (and ساء, both are similar in all aspects) eg بِنَسِّ الرَّجُلِ عَمَرُو (Amr is a bad man) and بِنَسِّ رَجُلًا عَمَرُو (Bad is Amr, the slave of man,) and سَاءَ الرَّجُلِ زَيْدٌ eg سَاءَ (similarly) and (Bad is Amr as a man) and سَاءَ غُلَامِ الرَّجُلِ زَيْدٌ and سَاءَ is similar to بِنَسٍّ in all aspects.

فصل

حُرُوفُ الْجَرِّ: حُرُوفٌ وَضِعَتْ لافضاء الفعل وَ شَبِهُهُ او مَعْنَى الفعل الى مَا تَلِيهِ نَحْوُ مَرَرْتُ بِزَيْدٍ وَ أَنَا مَارٌّ بِزَيْدٍ وَ هَذَا فِي الدَّارِ أَبُوكَ اى أَشِيرُ اليه فِيهَا وَ هِيَ تِسْعَةُ عَشَرَ حَرْفًا

The particles of **preposition** (حروف الجر) are placed to grammatically relate (connect) the verb (فعل) or its likeness (شبه) or the meaning of verb (معنى الفعل) to that (noun or verb) which is near to it or follows it eg مَرَرْتُ بِزَيْدٍ (joins verb with noun) and أَنَا مَارٌّ بِزَيْدٍ (joins شبه فعل with noun); and هَذَا فِي الدَّارِ (I am demonstrating towards him that is in it, i.e the house) ie أَشِيرُ اليه فِيهَا (joins معنى الفعل with noun) and they are 19 particles.

Note = Resembling verb (شبه فعل) means it acts like verb and is derived from verbal element eg active noun (اسم القفاعل), passive noun (اسم المفعول), asyndetic relative adjective (الصفة المشبهة), verbal noun (المصدر).

Note = verbal meaning (معنى فعل) means it acts like verb, but is not derived from elements of verb eg demonstrative pronoun (حروف التنبيه), letters of premonition (حروف التنبية), letters of call (حروف النداء); circumstantial (ظرف) and prepositional construct (جار مجرور) and nouns resembling verb (الاسماء الافعال), particles resembling verbs (الحروف المشبهة بالفعل) etc.

مِنْ وَ هِيَ لابتداء الغاية وَ علامته ان يَصِحَّ فى مُقَابَلَتِهِ الِانْتِهَاءُ كَمَا تَقُولُ سِرْتُ مِنَ الْبَصْرَةِ الى الْكُوفَةِ وَ لِلتَّبَيِّنِ وَ علامته ان يَصِحَّ وَضْعُ لَفْظِ الَّذِي مَكَانَهُ كَقَوْلِهِ تَعَالَى فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ

Among them is مِنْ for indicating the beginning of the limit and its sign is that it is right to bring its opposite end eg سِرْتُ مِنَ الْبَصْرَةِ إِلَى الْكُوفَةِ (I travelled from Basra to Kufa) and for clarification (تبين) and its sign is that it is right to place the word فَاجْتَنِبُوا الرِّجْسَ مِنَ in its place as said by Allah the Exalted: الْأَوْثَانِ

وَ لِلتَّبْعِيضِ وَ علامته ان يَصِحَّ لَفْظُ بَعْضٍ مَكَانَهُ نَحْوُ أَخَذْتُ مِنَ الدَّرَاهِمِ وَ زَائِدَةٌ وَ علامته ان لَا يَحْتَلَّ الْمَعْنَى بِاسْقَاطِهَا نَحْوُ مَا جَاءَنِي مِنْ أَخِي وَلَا تُزَادُ مِنْ فِي الْكَلَامِ الْمُوجِبِ خِلَافًا لِلْكُوفِيِّينَ وَ أَمَّا قَوْلُهُمْ قَدْ كَانَ مِنْ مَطَرٍ وَ شَبِهُهُ فَمُتَأَوَّلٌ

It (مِنْ comes) for indicating some or few (تبعض) and its sign is that it is right to put in its place the word بَعْضٍ eg أَخَذْتُ مِنَ الدَّرَاهِمِ and (مِنْ comes) as additional (زائدة) and its sign is that there is no change in the meaning by dropping it eg مَا جَاءَنِي مِنْ أَخِي. The particle مِنْ is not additional in affirmative sentence as opposed to the kufis and as for their (kufis) saying قَدْ كَانَ مِنْ مَطَرٍ and its similar examples are just an interpretation .

Note = Affirmative sentence is that in which there is no نفي or استفهام . Most grammarians say that مِنْ is additional only in non affirmative sentence, but the Kufis say that it can be additional in affirmative as well as nonaffirmative sentence.

Note = با and فى also comes sometimes in the meaning of

والى و هى لانتهاى الغاية كما مرّ و بمعنى مع قليلا كقوله تعالى فاعسلوا
وجوهكم و ايديكم الى المرافق

And الى is for end of the limit as was mentioned (in the example
مع (with), as said by Allah the Exalted (رت من البصرة الى الكوفة
فاغسلوا وجوهكم و ايديكم الى المرافق (So wash your face and your hands along with the elbows)

Note = فى also comes sometimes in the meaning of الى

و حتى و هى مثل الى نحو نمت البارحة حتى الصباح و بمعنى مع كثيرا
نحو قديم الحاج حتى المشاة

And حتى is like الى eg (I slept yesterday till
morning) and (it comes) more in the meaning of مع (with) eg
قديم الحاج حتى المشاة

ولا تدخل الا على الظاهر فلا يقال حتاه خلافا للمبرد و قول الشاعر شعرا:
فلا والله لا يبقى اناس --- فتى حثاك يا ابن ابي زيادشاد

and it do not enter but only upon evident noun (اسم الظاهر) so one
cannot say حتاه as opposed to grammarian مبرد and (attached
pronoun used in the below) verse of the poet is very rare.

فلا والله لا يبقى اناس فتى حثاك يا ابن ابي زياد

Note = الى enters upon pronoun as well as evident noun.

و فى و هى للظرفية نحو زيد فى الدار والماء فى الكوز و بمعنى على قليلا
نحو قوله تعالى و لأصليبتكم فى جذوع النخل

الماء زيد فى الدار eg (الظرفية) And it comes for circumstantial
(The water is in the cup). It comes less in the meaning of
eg as said by Allah the Exalted:

و لأصليبتكم فى جذوع النخل

والباء و هى لالصاق نحو مررت بزيد أى التّصق مرورى بموضع يقرب
منه زيد و للاستعانة نحو كتبت بالقلم و قد يكون للتعليل كقوله تعالى انكم
ظلمتم انفسكم باتخاذكم العجل و للمصاحبة كخرج زيد بعشيرته

And الباء it comes for uniting eg مررت بزيد ie connected is my
passage with that place by which زيد is near. And it comes for
help (I wrote with the help of pen) eg كتبت بالقلم (الاستعانة)
sometimes it comes for reason (تعليل) as said by Allah the
Exalted (انكم ظلمتم انفسكم باتخاذكم العجل) (Indeed you have wronged
yourself by worshipping the cow). And (it comes) for
companion ship (مصاحبة) eg خرج زيد بعشيرته (Zaid came out with
his family).

بالمسجد وللمقابلة كبعث هذا بذاك وللتغذية كذهبت بزيد وللظرفية كجلست

نحو هل زيد و زائدة قياسا فى خبر النفى نحو ما زيد بقائمه و فى الاستفهام
بقائمه و سماعا فى المرفوع نحو بحسبك زيد أى حسبك زيد و كفى بالله

شهيدا أى كفى الله و فى المنصوب نحو ألقى بيده أى ألقى يده

It comes for exchange (مقابلة) like (I sold this in
exchange of that) and for making intransitive verb transitive

وَرُبَّ وَ هِيَ لِلتَّقْلِيلِ كَمَا أَنَّ كَمْ الْخَبَرِيَّةَ لِلتَّكْثِيرِ وَ تَسْتَحِقُّ صَدْرَ الْكَلَامِ وَلَا تَدْخُلُ إِلَّا عَلَى نَكْرَةٍ مَوْصُوفَةٍ نَحْوُ رَبِّ رَجُلٍ كَرِيمٍ لَقِيْتُهُ

And رب it is used to indicate less (تقليل) as كَمْ خبرية comes to indicate more (كثرت), but some also use رب for كثرت and it deserves to be the beginning of the speech (صدر الكلام). It is not entered upon except indefinite qualified noun (نكرة موصوفة) eg رَبِّ رَجُلٍ كَرِيمٍ لَقِيْتُهُ (I met few noble men)

أَوْ مُضْمَرٍ مُبْهَمٍ مُفْرَدٍ مُذَكَّرٍ أَبَدًا مُمَيِّزٍ بِنَكْرَةٍ مَنصُوبَةٍ نَحْوُ رَبِّهِ رَجُلًا وَ رَبِّهِ رَجُلَيْنِ وَ رَبِّهِ رَجَالًا وَ رَبِّهِ امْرَأَةً كَذَلِكَ وَ عِنْدَ الْكُوفِيِّينَ يَجِبُ الْمُطَابَقَةُ نَحْوُ رَبِّهِمَا رَجُلَيْنِ وَ رَبِّهُمَا رَجَالًا وَ رَبِّهَا امْرَأَةً

Or (it enters) upon ambiguous pronoun (مضمر مبهم) which is always singular masculine (مذكر مفرد), whose distinctive (تميز) is brought indefinite accusative (نكرة منصوب) eg رَبِّهِ رَجُلًا and رَبِّهِ رَجُلَيْنِ and رَبِّهِ امْرَأَةً like that (for others). According to kufis correspondence (المطابقة) of pronoun with distinctive is compulsory eg رَبِّهِمَا رَجُلَيْنِ and رَبِّهُمَا رَجَالًا and رَبِّهَا امْرَأَةً

وَ قَدْ تَلَحُّفَهَا مَا الْكَافَةُ فَتَدْخُلُ عَلَى الْجُمْلَتَيْنِ نَحْوُ رَبُّمَا قَامَ زَيْدٌ وَ رَبُّمَا زَيْدٌ قَانِمٌ وَلَا بُدَّ لَهَا مِنْ فِعْلٍ مَاضٍ لِأَنَّ رَبَّ لِلتَّقْلِيلِ الْمُحَقَّقِ وَ هُوَ لَا يَتَحَقَّقُ إِلَّا بِهِ وَ يُخَذَفُ ذَلِكَ الْفِعْلُ غَالِبًا كَقَوْلِكَ رَبُّ رَجُلٍ أَكْرَمَنِي فِي جَوَابِ مَنْ قَالَ هَلْ لَقِيْتُهُ لَقِيْتُهُ مِنَ الْأَكْرَمِ أَيْ رَبُّ رَجُلٍ أَكْرَمَنِي لَقِيْتُهُ فَأَكْرَمَنِي صِفَةُ الرَّجُلِ وَ فِعْلُهَا وَ هُوَ مَخْذُوفٌ

Sometimes enters upon it (رب) is ما الكافة (ie stopper of its action) then it enters upon both sentences (verbal or nominal) eg رَبُّمَا قَامَ زَيْدٌ

جَلَسْتُ بِالْمَسْجِدِ eg (ظرفية) and for circumstantial eg ذَهَبْتُ بِزَيْدٍ eg (تعدية) It comes for additional (زائدة) by rule upon predicate (خبر) of negation (نفي) eg هَلْ (استفهام) eg مَا زَيْدٌ بِقَانِمٍ and in interrogative (سماعا) in nominative eg حَسْبُكَ زَيْدٌ (sufficient for you is zaid) ie كَفَى الله (Allah is sufficient) and in accusative eg أَلْقَى يَدَهُ (He put his hand) i.e. أَلْقَى بِيَدِهِ eg (منصوب)

وَاللَّامُ وَ هِيَ لِلِاخْتِصَاصِ نَحْوُ الْجُلِّ لِلْفَرَسِ وَالْمَالِ لِزَيْدٍ وَ لِلتَّغْلِيلِ كَضَرْبَتِهِ لِلتَّأْدِيبِ وَ زَائِدَةٌ كَقَوْلِهِ تَعَالَى رَدِفَ لَكُمْ أَيْ رَدِفَ كَمْ

And اللام it is for specialization (اختصاص) eg الْجُلُّ لِلْفَرَسِ and الْمَالُ لِزَيْدٍ (wealth is for zaid) and for reason (تعليل) like ضَرْبَتُهُ لِلتَّأْدِيبِ (I hit him for manners) and for additional (زائدة) as said by Allah the Exalted رَدِفَ كَمْ ie رَدِفَ لَكُمْ

وَ بِمَعْنَى عَنْ إِذَا اسْتُعْمِلَ مَعَ الْقَوْلِ كَقَوْلِهِ تَعَالَى قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَ فِيهِ نَظَرٌ وَ بِمَعْنَى الْوَاوِ فِي الْقَسَمِ كَقَوْلِ الْهَزَلِيِّ شِعْرًا:

لِلَّهِ يَبْقَى عَلَى الْإِيَّامِ دُو حَيْدٍ - بِمُشْمَخَرِّ بِهِ الظِّيَّانُ وَالْإِسْ

and (اللام comes) in the meaning of عَنْ when it is used with saying as said by Allah the Exalted قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ and in this are (various) views. And (اللام comes) in the meaning of وَاو when used to swear (at the time of wonder) as said by الهزلي in the verse:

لِلَّهِ يَبْقَى عَلَى الْإِيَّامِ دُو حَيْدٍ - بِمُشْمَخَرِّ بِهِ الظِّيَّانُ وَالْإِسْ

and رَبِّمَا زَيْدٌ قَائِمٌ and it is essential for it (رب) that the verb must be in past tense because it comes for scarcity in reality (and not imaginary) which cannot be ascertained but except by it (past tense). And elimination of that verb (past tense) is done probably in your saying like رَبُّ رَجُلٍ أَكْرَمَنِي لَقَيْتُهُ (حذف لقيته) in answer to the question eg رَبُّ رَجُلٍ أَكْرَمَنِي لَقَيْتُهُ ? ie هَلْ لَقَيْتَ مَنْ أَكْرَمَكَ so اكرمى is adjective of رجل and لقيته is verb and it is eliminated.

وَأَوُّ رَبٍّ وَ هِيَ الْوَاوُ الَّتِي تُبَدَأُ بِهَا فِي أَوَّلِ الْكَلَامِ كَقَوْلِ الشَّاعِرِ شَيْعَرٍ:
وَبَلَدَةٍ لَيْسَ بِهَا أَنْيْسٌ ---- إِلَّا الْيَعْفِيرُ وَالْأُ الْعَيْسُ

And it is that واو through which starts the beginning of a sentence like the saying of the poet :

وَبَلَدَةٍ لَيْسَ بِهَا أَنْيْسٌ إِلَّا الْيَعْفِيرُ وَالْأُ الْعَيْسُ

Note = واو that comes in the meaning of رب always enters upon indefinite qualified noun and like رب do not enter upon the pronoun. Like رَبُّ it is also related to past tense and is mostly omitted. In the above verse the verb of past tense ie طويتُ (I passed) is eliminated.

وَأَوُّ الْقَسْمِ وَ هِيَ تَخْتَصُّ بِالظَّاهِرِ نَحْوُ وَاللَّهِ وَالرَّحْمَنِ لَأُضْرِبَنَّ فَلَا يُقَالُ
وَكُ وَ تَاءُ الْقَسْمِ وَ هِيَ تَخْتَصُّ بِاللَّهِ وَحْدَهُ فَلَا يُقَالُ تَالرَّحْمَنِ وَ قَوْلُهُمْ تَرَبَّ
الْكَعْبَةِ شَأْدٌ وَ بَاءُ الْقَسْمِ وَ هِيَ تَدْخُلُ عَلَى الظَّاهِرِ وَالْمُضْمَرِ نَحْوُ بِاللَّهِ وَ
بِالرَّحْمَنِ وَ بِكَ

The واو of oath i.e. وَالْقَسْمِ is specific with noun evident (اسم) eg (ظاهر) (as ك is a

pronoun, not evident noun). And تَا is for oath and is specific only with Allah alone ,so it is not said تَالرَّحْمَنِ and their saying تَرَبَّ الكعبة is very rare. And بَا is for oath, it enters upon both evident noun and pronoun eg بِاللَّهِ and بِالرَّحْمَنِ and بِكَ

وَلَا بُدَّ لِلْقَسْمِ مِنَ الْجَوَابِ وَ هِيَ جُمْلَةٌ تُسَمَّى الْمُقْسَمَ عَلَيْهَا فَإِنْ كَانَتْ مُوجِبَةً
يَجِبُ دُخُولُ اللَّامِ فِي الْأَسْمِيَةِ وَالْفِعْلِيَةِ نَحْوُ وَاللَّهِ لَزَيْدٌ قَائِمٌ وَاللَّهُ لَأَفْعَلَنَّ كَذَا
And for oath is essential the answer of oath (جواب القسم) and is that sentence whose name is kept عليها (ie upon which oath is taken) so if answer of oath is affirmative sentence (موجبة) then it is compulsory to enter laam (اللام) upon nominal or verbal sentence eg وَاللَّهُ لَزَيْدٌ قَائِمٌ and وَاللَّهُ لَأَفْعَلَنَّ كَذَا

وَأَنْ فِي الْأَسْمِيَةِ نَحْوُ وَاللَّهِ إِنْ زَيْدًا لَقَانِمٌ وَأَنْ كَانَتْ مَنفِيَةً وَجِبَ دُخُولُ مَا وَ
لَا نَحْوُ وَاللَّهُ مَا زَيْدٌ بَقَائِمٌ وَاللَّهُ لَا يَقُومُ زَيْدٌ

and like that إِنَّ enters upon nominal sentence eg وَاللَّهُ إِنْ زَيْدًا لَقَانِمٌ
And if it be a negative sentence, then it is compulsory to enter ما ما وَاللَّهُ لَا يَقُومُ زَيْدٌ and وَاللَّهُ مَا زَيْدٌ بَقَائِمٌ eg لا and

وَأَعْلَمُ أَنَّهُ قَدْ يُحذفُ حَرْفُ النْفْيِ لِزَوَالِ اللَّبْسِ كَقَوْلِهِ تَعَالَى تَاللَّهِ تَقْتَوُ تَذَكَّرُ
يُوسُفُ أَيْ لَا تَقْتَوُ وَ يُحذفُ جَوَابُ الْقَسْمِ إِنْ تَقَدَّمَ مَا يَدُلُّ عَلَيْهِ نَحْوُ زَيْدٌ قَائِمٌ
وَاللَّهُ وَ تَوَسَّطَ الْقَسْمُ نَحْوُ زَيْدٌ وَاللَّهُ قَائِمٌ

Know that at times negative particle is omitted from answer of the oath, if there is left no confusion as said by Allah the Exalted لا تَقْتَوُ ie تَاللَّهِ تَقْتَوُ تَذَكَّرُ يُوسُفُ (جواب القسم); if something is present before (the oath) which

implies it (the answer). eg زَيْدٌ قَاتِمٌ وَاللَّهُ or if oath is in the middle of speech eg زَيْدٌ وَاللَّهُ قَاتِمٌ

وَعَنْ الْمَجَاوِزَةِ نَحْوُ رَمَيْتُ السَّهْمَ عَنِ الْقَوْسِ إِلَى الصَّيْدِ وَ عَلَى لِاسْتِعْلَاءِ نَحْوُ زَيْدٍ عَلَى السَّطْحِ وَقَدْ يَكُونُ عَنْ وَ عَلَى إِسْمِينَ إِذَا دَخَلَ عَلَيْهِمَا مِنْ كَمَا تَقُولُ جَلَسْتُ مِنْ عَنْ يَمِينِهِ وَ نَزَلْتُ مِنْ عَلَى الْفَرَسِ

رَمَيْتُ السَّهْمَ عَنِ الْقَوْسِ إِلَى الصَّيْدِ eg مجاوزة (ie away from) and على comes for استعلاء (to rise above) eg زَيْدٌ عَلَى السَّطْحِ and at times عن and على both becomes noun if enters upon them the particle مِنْ (ie both become as if noun after prepositional particle) as you say جَلَسْتُ مِنْ عَنْ يَمِينِهِ (I sat on his right side) and نَزَلْتُ مِنْ عَلَى الْفَرَسِ (I dismounted from above the horse)

Note = The meaning of مِنْ عَنْ is side and that of عَلَى مِنْ is above in the above mentioned two examples.

وَالْكَافُ لِلتَّشْبِيهِ نَحْوُ زَيْدٍ كَعَمْرٍو وَ زَائِدَةٌ كَقَوْلِهِ تَعَالَى لَيْسَ كَمِثْلِهِ شَيْءٌ وَقَدْ تَكُونُ إِسْمًا كَقَوْلِ الشَّاعِرِ عَ يَضْحَكُنَّ عَنْ كَالْبَرْدِ الْمُتَهَمِّ

and زَيْدٌ كَعَمْرٍو eg (التشبيه) for indicating resemblance and كَالْبَرْدِ الْمُتَهَمِّ as said by Allah the exalted لَيْسَ كَمِثْلِهِ شَيْءٌ at times it comes for noun (when prepositional particle precedes it) as said by the poet يَضْحَكُنَّ عَنْ كَالْبَرْدِ الْمُتَهَمِّ

Note = In the sentence يَضْحَكُنَّ عَنْ كَالْبَرْدِ الْمُتَهَمِّ the preposition عَنْ precedes كَ and كَ is in the meaning of مثل

وَمُذٌ وَمُذٌ لِلزَّمَانِ أَمَّا لِلابْتِدَاءِ فِي الْمَاضِي كَمَا تَقُولُ فِي شَعْبَانَ مَا رَأَيْتُهُ مُذُ رَجَبٍ وَلِلظَرْفِيَةِ فِي الْحَاضِرِ نَحْوُ مَا رَأَيْتُهُ مُذُ شَهْرِنَا وَمُذُ يَوْمِنَا أَوْ فِي شَهْرِنَا وَ فِي يَوْمِنَا وَ خَلَا وَ عَدَا وَ حَاشَا لِاسْتِثْنَاءِ نَحْوُ جَاءَنِي الْقَوْمُ خَلَا زَيْدٌ وَ حَاشَا عَمْرٍو وَ عَدَا بَكْرٌ

and مُذُ for come for expressing time either for indicating the time of starting of action in past eg you say in the month of shaabaan مَا رَأَيْتُهُ مُذُ رَجَبٍ or comes for circumstantial (ظرفية) in present (ie covers the whole period) eg مَا رَأَيْتُهُ مُذُ شَهْرِنَا and مَا رَأَيْتُهُ ie (I have not seen him) since a month and since a day . And جَاءَنِي الْقَوْمُ خَلَا eg (استثناء) حَاشَا and عَدَا and خَلَا زَيْدٌ وَ حَاشَا عَمْرٍو وَ عَدَا بَكْرٌ

فَصْلٌ

الْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ: سِتَّةُ إِنَّ وَ أَنَّ وَ كَأَنَّ وَ لَكِنَّ وَ لَيْتَ وَ لَعَلَّ هَذِهِ الْحُرُوفُ تَدْخُلُ عَلَى الْجُمْلَةِ الْإِسْمِيَّةِ تَنْصِبُ الْأِسْمَ وَ تَرْفَعُ الْخَبَرَ كَمَا عَرَفْتَ نَحْوُ إِنَّ زَيْدًا قَاتِمٌ وَقَدْ يَلْحَقُهَا مَا الْكَافَةُ فَتَكُفُّهَا عَنِ الْعَمَلِ وَ حِينَئِذٍ تَدْخُلُ عَلَى الْأَفْعَالِ تَقُولُ إِنَّمَا قَامَ زَيْدٌ

Particles resembling verbs (الحروف المشبهة بالفعل) are six: لَعَلَّ and لَيْتَ and لَكِنَّ and كَأَنَّ and أَنَّ and إِنَّ . These are particles which enter upon nominal sentence, they give accusative sign (خبر) to predicate (رفع) and nominative sign (اسم) to noun (نصب) as you know eg إِنَّ زَيْدًا قَاتِمٌ and at times suffixed to it is مَا الْكَافَةُ which stops it from (its) action and at that time it also enters upon verbs (ie verbal sentence) you say إِنَّمَا قَامَ زَيْدٌ

لولا أنه eg لولا لو أنك عندنا لأكرمك eg لو and if it occurs after
حاضر لغاب زيد

Note = In the above examples أن together with its noun and predicate occurs as agent, object, primate, annexed to and prepositional genitive.

و يجوز العطف على اسم إن المكسورة بالرفع والنصب باعتبار محل و
اللفظ مثل إن زيدا قائم و عمرو و عمرو

And conjunction is allowed upon noun of إن المكسورة with رفع
and منصوب positionally and in words eg عمرو is منصوب positionally like zaid (or عمرو قائم و عمرو) in words like zaid)

وأعلم أن إن المكسورة يجوز دخول اللام على خبرها و قد تخفف فيلزمها
اللام كقوله تعالى و إن كلا لما ليوقيهم و حينئذ يجوز إلغاؤها كقوله تعالى
و إن كل لما جميع لدينا مخضرون

And know that إن المكسورة allows entering of لام upon its predicate
(تخفيف) and at that time the entering of لام (upon its predicate) is compulsory (to
differentiate it from إن of negation) as said by Allah the exalted
و in this situation nullification of its action is (also) allowed as said by Allah the exalted
لدينا جميع لدينا مخضرون

وأعلم أن إن المكسورة الهمزة لا تُغيّر معنى الجملة بل تؤكدُها و أن
المفتوحة الهمزة مع ما بعدها من الاسم و الخبر في حكم المفرد و لذلك
يجب الكسر إذا كان في ابتداء الكلام نحو إن زيدا قائم و بعد القول كقوله
تعالى يقول إنها بقرة و بعد الموصول نحو ما رأيت الذي إنه في المساجد
و إذا كان في خبرها اللام نحو إن زيدا لقائم

And know that إن المكسورة الهمزة do not change the meaning of
the sentence but emphasizes it and أن المفتوحة الهمزة along with the
noun and predicate following it, is in the rule of singular (ie it
becomes agent or object etc); so for that (reason) it is
compulsory to bring إن المكسورة when it is in starting of the
sentence eg إن زيدا قائم and after a saying as said by Allah the
exalted ما رأيت الذي إنه المساجد and after relative pronoun eg
إن زيدا لقائم eg لام has (خبر) and if its predicate

و يجب الفتح حيث يقع فاعلا نحو بلغني أن زيدا قائم و حيث يقع مفعولا
نحو كرهت أنك قائم و حيث يقع مبتدأ نحو عندي أنك قائم و حيث يقع
مضافا إليه نحو عجب من طول أن بكرا قائم و حيث يقع مجرورا نحو
عجب من أن بكرا قائم و بعد لو نحو لو أنك عندنا لأكرمك و بعد لولا
نحو لولا أنه حاضر لغاب زيد

بلغني أن eg (فاعل) is compulsory, if it occurs as agent أن المفتوحة
and if it occurs as object eg كرهت أنك قائم and if it occurs as that to
which is annexed eg عجب من طول أن بكرا قائم (مضاف إليه)
and if it occurs eg عجب من أن بكرا قائم (مجرور) occurs as genitive

pronoun (هو hidden) is noun (اسم) of أن and the sentence is its predicate (خبر)

Note = Negative particle (حرف نفى) also enters upon مصدرية ان therefore to differentiate it from أن خفيفة its مضارع is given an accusative sign.

وَ كَانَ لِلتَّشْبِيهِ نَحْوُ كَانَ زَيْدٌ نَالِاسِدٌ وَ هُوَ مُرَكَّبٌ مِنْ كَافِ التَّشْبِيهِ وَ إِنَّ الْمَكْسُورَةَ وَ إِنَّمَا فَتَحَتْ لِتَقْدِمِ الْكَافِ عَلَيْهَا تَقْدِيرُهُ إِنَّ زَيْدًا كَالْأَسَدِ وَ قَدْ نُخَفَّفُ فُتْلَغِي نَحْوُ كَانَ زَيْدٌ أَسَدٌ

And كَانَ is for resemblance (التشبيه) eg كَانَ زَيْدًا الْأَسَدُ. And it is a compound of كَافِ التشبيه and إِنَّ الْمَكْسُورَةَ. And indeed it (ان) is given as فَتَحِ الْكَافِ precedes upon it and its implied meaning is إِنَّ زَيْدًا كَالْأَسَدِ. And if it is made light (تخفيف) nullification (الغاء) occurs eg كَانَ زَيْدٌ أَسَدٌ

وَ لَكِنْ لِاسْتِدْرَاكِ وَ يَتَوَسَّطُ بَيْنَ كَلَامَيْنِ مُتَعَاوِرَيْنِ فِي الْمَعْنَى نَحْوُ مَا جَاءَنِي الْقَوْمُ لَكِنْ عَمَرُوا جَاءَ وَ غَابَ زَيْدٌ لَكِنْ بَكْرًا حَاضِرٌ وَ يَجُوزُ مَعَهَا الْوَاوُ نَحْوُ قَامَ زَيْدٌ وَ لَكِنْ عَمَرُوا قَاعِدٌ وَ قَدْ نُخَفَّفُ فُتْلَغِي نَحْوُ مَشَى زَيْدٌ لَكِنْ بَكْرٌ عِنْدَنَا

And لَكِنْ is for restriction (استدراك) and it occurs in between two sentences, different in meaning eg مَا جَاءَنِي الْقَوْمُ لَكِنْ عَمَرُوا جَاءَ and قَامَ زَيْدٌ eg وَاو (لَكِنْ) is allowed with it غَابَ زَيْدٌ لَكِنْ بَكْرًا حَاضِرٌ and at times it is made light (تخفيف) which nullifies its action eg مَشَى زَيْدٌ لَكِنْ بَكْرٌ عِنْدَنَا

وَ يَجُوزُ دُخُولُهَا عَلَى الْأَفْعَالِ عَلَى الْمُبْتَدَأِ وَالْخَبَرِ نَحْوُ قَوْلِهِ تَعَالَى وَ إِنَّ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ وَ إِنَّ تُظَنُّكَ لَمِنَ الْكَاذِبِينَ

And allowed is its (after تخفيف) entering upon verbs (افعال) primate (مبتدأ) and predicate (خبر) eg as said by Allah the exalted: وَ إِنَّ تُظَنُّكَ لَمِنَ الْكَاذِبِينَ and إِنَّ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

Note = After تخفيف the particle إِنَّ enters upon defective verb and verb of affectivity as seen in the above two examples, but with لام توكيد .

وَ كَذَلِكَ أَنَّ الْمَفْتُوحَةَ قَدْ نُخَفَّفُ فَحِينَئِذٍ يَجِبُ إِعْمَالُهَا فِي ضَمِيرِ شَأْنٍ مُقَدَّرٍ فَتَدْخُلُ عَلَى الْجُمْلَةِ إِسْمِيَّةً كَانَتْ نَحْوُ بَلَّغَنِي أَنَّ زَيْدٌ قَانَمٌ أَوْ فِعْلِيَّةً نَحْوُ بَلَّغَنِي أَنَّ قَدْ قَامَ زَيْدٌ

And like that أَنَّ الْمَفْتُوحَةَ is also made light (تخفيف) and at that time it is compulsory to assume its action upon hidden pronoun of consideration i.e ضَمِيرِ الشَّأْنِ (as its noun), so as to enter upon nominal sentence eg بَلَّغَنِي أَنَّ زَيْدٌ قَانَمٌ (أَنَّ hidden after هو) or verbal sentence eg بَلَّغَنِي أَنَّ قَدْ قَامَ زَيْدٌ (أَنَّ hidden after هو).

Note = The hidden هو is the noun of أَنَّ and زَيْدٌ قَانَمٌ is its predicate

وَ يَجِبُ دُخُولُ السِّينِ أَوْ سَوَفَ أَوْ قَدْ أَوْ حَرْفُ النَّفْيِ عَلَى الْفِعْلِ كَقَوْلِهِ تَعَالَى

عَلِمَ أَنَّ سَيَكُونُ مِنْكُمْ مَرْضًى وَالضَّمِيرُ الْمُسْتَتَرُّ إِسْمٌ أَنَّ وَ الْجُمْلَةُ خَبَرُهَا

And entering of س or سوف or قد (to differentiate from مصدرية ان) or negative particle (حرف نفى) is compulsory upon the verb as said by Allah the exalted عَلِمَ أَنَّ سَيَكُونُ مِنْكُمْ مَرْضًى. And here hidden

pronoun (هو hidden) is noun (اسم) of أن and the sentence is its predicate (خبر)

Note = Negative particle (حرف نفى) also enters upon مصدرية ان therefore to differentiate it from أن خفيفة its مضارع is given an accusative sign.

وَ كَانَ لِلتَّشْبِيهِ نَحْوُ كَانَ زَيْدٌ نَالِاسِدْ وَ هُوَ مُرَكَّبٌ مِّنْ كَافِ التَّشْبِيهِ وَ إِنَّ الْمَكْسُورَةَ وَ إِنَّمَا فَتَحَتْ لِتَقْدِمِ الْكَافِ عَلَيْهَا تَقْدِيرُهُ إِنَّ زَيْدًا كَالْأَسَدِ وَ قَدْ تُخَفَّفُ فَيُلْغَى نَحْوُ كَانَ زَيْدٌ أَسَدٌ

And كَانَ is for resemblance (التشبيه) eg كَانَ زَيْدًا الْأَسَدُ. And it is a compound of كَافِ التشبيه and إِنَّ الْمَكْسُورَةَ. And indeed it (ان) is given as فَتَحِ الْكَافِ precedes upon it and its implied meaning is إِنَّ (الغاء) nullification (تخفيف) And if it is made light (تخفيف) occurs eg كَانَ زَيْدٌ أَسَدٌ

وَ لَكِنَّ لِالِاسْتِدْرَاكِ وَ يَتَوَسَّطُ بَيْنَ كَلَامَيْنِ مُتَعَايِرَيْنِ فِي الْمَعْنَى نَحْوُ مَا جَاءَنِي الْقَوْمُ لَكِنَّ عَمَرُوا جَاءَ وَ غَابَ زَيْدٌ لَكِنَّ بَكْرًا حَاضِرٌ وَ يَجُوزُ مَعَهَا الْوَاوُ نَحْوُ قَامَ زَيْدٌ وَ لَكِنَّ عَمَرُوا قَاعِدٌ وَ قَدْ تُخَفَّفُ فَيُلْغَى نَحْوُ مَشَى زَيْدٌ لَكِنَّ بَكْرًا عِنْدَنَا

And لَكِنَّ is for restriction (استدراك) and it occurs in between two sentences, different in meaning eg مَا جَاءَنِي الْقَوْمُ لَكِنَّ عَمَرُوا جَاءَ and قَامَ زَيْدٌ eg وَاو (لَكِنَّ) is allowed with it غَابَ زَيْدٌ لَكِنَّ بَكْرًا حَاضِرٌ and at times it is made light (تخفيف) which nullifies its action eg مَشَى زَيْدٌ لَكِنَّ بَكْرًا عِنْدَنَا

وَ يَجُوزُ دُخُولُهَا عَلَى الْإِفْعَالِ عَلَى الْمُبْتَدَأِ وَالْخَبَرِ نَحْوُ قَوْلِهِ تَعَالَى وَ إِنَّ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ وَ إِنَّ تُظَنُّكَ لَمِنَ الْكَاذِبِينَ

And allowed is its (after تخفيف) entering upon verbs (افعال) primate (مبتدأ) and predicate (خبر) eg as said by Allah the exalted: وَ إِنَّ تُظَنُّكَ لَمِنَ الْكَاذِبِينَ and إِنَّ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

Note = After تخفيف the particle إِنَّ enters upon defective verb and verb of affectivity as seen in the above two examples, but with لام توكيد .

وَ كَذَلِكَ أَنَّ الْمَفْتُوحَةَ قَدْ تُخَفَّفُ فَحِينَئِذٍ يَجِبُ إِعْمَالُهَا فِي ضَمِيرِ شَأْنٍ مُّقَدَّرٍ فَتَدْخُلُ عَلَى الْجُمْلَةِ إِسْمِيَّةً كَانَتْ نَحْوُ بَلَّغَنِي أَنَّ زَيْدٌ قَائِمٌ أَوْ فِعْلِيَّةً نَحْوُ بَلَّغَنِي أَنَّ قَدْ قَامَ زَيْدٌ

And like that أَنَّ الْمَفْتُوحَةَ is also made light (تخفيف) and at that time it is compulsory to assume its action upon hidden pronoun of consideration i.e ضَمِيرِ الشَّيْءِ (as its noun), so as to enter upon nominal sentence eg بَلَّغَنِي أَنَّ زَيْدٌ قَائِمٌ (أن hidden after هو) or verbal sentence eg بَلَّغَنِي أَنَّ قَدْ قَامَ زَيْدٌ (أن hidden after هو).

Note = The hidden هو is the noun of أَنَّ and زَيْدٌ قَائِمٌ is its predicate

وَ يَجِبُ دُخُولُ السَّيْنِ أَوْ سَوْفَ أَوْ قَدْ أَوْ حَرْفُ النَّفْيِ عَلَى الْفِعْلِ كَقَوْلِهِ تَعَالَى عَلِمَ أَنَّ سَيَكُونُ مِنْكُمْ مَّرْضَى وَالضَّمِيرُ الْمُسْتَتَرُّ اسْمٌ أَنَّ وَ الْجُمْلَةُ خَبَرُهَا

And entering of س or سوف or قد (to differentiate from مصدرية) or negative particle (حرف نفى) is compulsory upon the verb as said by Allah the exalted عَلِمَ أَنَّ سَيَكُونُ مِنْكُمْ مَّرْضَى. And here hidden

before and after it, so that both (معطوف and عليه معطوف) are grammatically similar in being agent or object etc.

فالواو للجمع مطلقا نحو جَاءَنِي زَيْدٌ وَ عَمَرُو سَوَاءٌ كَانَ زَيْدٌ مُقَدِّمًا فِي الْمَجِيءِ أَوْ عَمَرُو وَ الْفَاءُ لِلتَّرْتِيبِ بِلَا مُهْلَةٍ نَحْوُ قَامَ زَيْدٌ فَعَمَرُو وَ إِذَا كَانَ زَيْدٌ مُتَقَدِّمًا وَ عَمَرُو مُتَأَخِّرًا بِلَا مُهْلَةٍ وَ ثُمَّ لِلتَّرْتِيبِ بِمُهْلَةٍ نَحْوُ دَخَلَ زَيْدٌ ثُمَّ عَمَرُو إِذَا كَانَ زَيْدٌ مُتَقَدِّمًا وَ بَيْنَهُمَا مُهْلَةٌ

So الواو comes for absolute integration (i.e there is no pause or sequence of events) eg جَاءَنِي زَيْدٌ وَ عَمَرُو (In الواو as conjunction) it is equal whether زيد is first in coming or عمر (comes first). And الفاء comes for sequence (ترتيب) without pause eg قَامَ زَيْدٌ فَعَمَرُو. It indicates (a sequence that) زيد came first and then came عمر without a pause. And ثُمَّ comes for sequence with pause eg دَخَلَ زَيْدٌ ثُمَّ عَمَرُو (مهلة). It indicates زيد came first (and Amr came after sometime) and in between coming of both some time has passed.

وَ حَتَّى كُنْتُ فِي التَّرْتِيبِ وَ الْمُهْلَةِ إِلَّا أَنْ مُهْلَتَهَا أَقْلٌ مِنْ مُهْلَةٍ ثُمَّ وَ يَشْتَرِطُ أَنْ نَحْوُ يَكُونُ مَعْطُوفُهَا دَاخِلًا فِي الْمَعْطُوفِ عَلَيْهِ وَ هِيَ تُفِيدُ قُوَّةً فِي الْمَعْطُوفِ مَاتَ النَّاسُ حَتَّى الْأَنْبِيَاءُ أَوْ ضَعْفًا نَحْوُ قَدِمَ الْحَاجُّ حَتَّى الْمَشَاءِ

And حتى is like ثم in (indicating) a sequence and a pause but only that its pause period is lesser than the pause of ثم and its condition is that its معطوف must enter or be a part of its معطوف عليه and it مَاتَ النَّاسُ حَتَّى الْأَنْبِيَاءُ eg معطوف gives a benefit of strength in معطوف (حتي) (ie not only common men but even prophets die) or weakness eg

وَ لَيْتَ لِلتَّمَنَّى نَحْوُ لَيْتَ هَذَا عِنْدَنَا وَ أَجَازَ الْفَرَاءُ لَيْتَ زَيْدًا قَائِمًا بِمَعْنَى أَتَمَنَّى وَ لَعَلَّ لِلتَّرَجَّى كَقَوْلِ الشَّاعِرِ شِعْرًا:

أَحِبُّ الصَّالِحِينَ وَ لَسْتُ مِنْهُمْ - لَعَلَّ اللَّهَ يَرْزُقُنِي صِلَاحًا

And لَيْتَ for wish (التمنى) eg لَيْتَ هَذَا عِنْدَنَا and allows الْفَرَاءُ (the grammarian) لَيْتَ زَيْدًا قَائِمًا in the meaning of wish (التمنى). And لَعَلَّ for hope (الترجاء) ie a possible hope like the saying of the poet in the verse: أَحِبُّ الصَّالِحِينَ وَ لَسْتُ مِنْهُمْ - لَعَلَّ اللَّهَ يَرْزُقُنِي صِلَاحًا

وَ شَدُّ الْجَرِّ بِهَا نَحْوُ لَعَلَّ زَيْدٌ قَائِمٌ وَ فِي لَعَلَّ لُغَاتٌ عَلٌّ وَ عَنٌّْ وَ أَنٌّْ وَ لَانٌَّ وَ لَعَنٌّْ وَ عِنْدَ الْمُبَرِّدِ أَصْلُهُ عَلٌّ زَيْدٌ فِيهِ اللَّامُ وَ الْبَوَاقِي فُرُوعٌ and it is rare to give الجر through it eg لَعَلَّ زَيْدٌ قَائِمٌ and in لَعَلَّ are different versions عَلٌّ وَ عَنٌّْ وَ أَنٌّْ وَ لَانٌَّ وَ لَعَنٌّْ and according to the grammarian مبرد its (لعل) origin is عل and لام is added to it and all other versions are its branches.

حُرُوفُ الْعَطْفِ عَشْرَةُ الْوَائِ وَالْفَاءِ وَ ثُمَّ وَ حَتَّى وَ أَوْ وَ إِمَّا وَ أَمْ وَ لَا وَ بَلْ وَ لَكِنْ فَالْأَرْبَعَةُ الْأَوَّلُ لِلْجَمْعِ

Particles of conjunction (حروف العطف) are ten :

and بَلْ and لا and أَمْ and إِمَّا and أَوْ and حَتَّى and ثُمَّ and الْفَاءُ and الْوَائِ and لَكِنْ. The first four (الواو and الفاء and الواو and لَكِنْ) are for integration (of the noun or speech occurring before (معطوف عليه) and after (معطوف) the particle of conjunction).

Note = The literal meaning of the term عطف is to incline ie a particle of conjunction inclines (unites) the word occurring

the questioner do not know the presence of either of the matter (ie both the possibilities are unknown to the questioner).

Note = In **حَتَّى** as conjunctive particle the معطوف is from the kind and an integral part of معطوف عليه. In **حَتَّى** as prepositional particle the معطوف is not an integral but the last part of معطوف عليه and the معطوف is given a genitive case sign eg نمت البارحة حتى الصباح.

وَأَوْ وَإِمَّا وَأَمْ ثَلَاثُهَا لِبُتُوتِ الْحُكْمِ لِأَخْذِ الْأَمْرَيْنِ مِنْهُمَا لَا بَعِيْنَهُ نَحْوُ مَرَرْتُ بِرَجُلٍ أَوْ بِمَرْأَةٍ وَإِمَّا تَكُونُ حَرْفَ الْعَطْفِ إِذَا تَقَدَّمَ هَا إِمَّا أُخْرَى نَحْوُ الْعَدْدِ إِمَّا زَوْجٍ وَإِمَّا فَرْدٍ وَ يَجُوزُ أَنْ يَتَقَدَّمَ إِمَّا عَلَى أَوْ نَحْوُ زَيْدٍ إِمَّا كَاتِبٍ أَوْ أُمِّي

And **أَوْ** and **إِمَّا** and **أَمْ** all three comes for confirming of one of the two matter or event which is uncertain and not clear (to the speaker) eg مَرَرْتُ بِرَجُلٍ أَوْ بِمَرْأَةٍ (I passed by a man or a woman is uncertain). And particle **إِمَّا** comes for عطف if before it is present another **إِمَّا** eg **الْعَدْدُ إِمَّا زَوْجٌ وَإِمَّا فَرْدٌ** (number is either even or odd) and allowed is precedence of **إِمَّا** over **أَوْ** eg **زَيْدٌ إِمَّا كَاتِبٌ أَوْ أُمِّي**

وَأَمْ عَلَى قِسْمَيْنِ مُتَّصِلَةٌ وَ هِيَ مَا يُسْأَلُ بِهَا عَنْ تَعْيِينِ أَحَدِ الْأَمْرَيْنِ وَالسَّائِلُ بِهَا يَعْلَمُ ثُبُوتَ أَحَدِهِمَا مِنْهُمَا بِخِلَافِ أَوْ وَإِمَّا فَإِنَّ السَّائِلَ بِهِمَا لَا يَعْلَمُ ثُبُوتَ أَحَدِهِمَا أَصْلًا

And **أَمْ** is of two types. The first type is **أَمْ مُتَّصِلَةٌ** by which is asked to determine one of the matter (out of the two matters) and the questioner knows the establishment of one of the matter ,which is uncertain (ie by **أَمْ** the question is asked to decide for one, which the questioner is certain about) as oppose to **أَوْ** and **إِمَّا** in which

the questioner do not know the presence of either of the matter (ie both the possibilities are unknown to the questioner).

وَأُسْتَعْمَلُ بِثَلَاثَةِ شَرَائِطِ الْأَوَّلُ: أَنْ يَقَعَ قَبْلَهَا هَمْزَةٌ نَحْوُ أَرْيَدُ عِنْدَكَ أَمْ عَمْرُو **الثَّانِي**: أَنْ يَلِيَهَا لَفْظٌ مِثْلُ مَا يَلِي الْهَمْزَةَ أَعْنَى إِنْ كَانَ بَعْدَ الْهَمْزَةِ اسْمٌ فَكَذَلِكَ بَعْدَهَا نَحْوُ أَقَامَ زَيْدٌ أَمْ قَعَدَ فَلَا يُقَالُ أَرَأَيْتَ زَيْدًا أَمْ عَمْرًا

عَمْرًا مِثْلُ مَا يَلِي الْهَمْزَةَ أَعْنَى إِنْ كَانَ بَعْدَ الْهَمْزَةِ نِعْلٌ كَرَأَى

The use of **أَمْ** is based upon three conditions :

The **first** is that before it (**أَمْ**) must be هَمْزَةٌ eg **أَرْيَدُ عِنْدَكَ أَمْ عَمْرُو** .

The **second** is that a similar **كَلِمَةٌ** (noun or verb) must follow **أَمْ** as is followed after هَمْزَةٌ. ie if هَمْزَةٌ is followed by a noun so like that **أَمْ** must also be followed by a noun as mentioned (in first example). And if after هَمْزَةٌ there is a verb so like that after it (ie after it must follow a verb) eg **أَقَامَ زَيْدٌ أَمْ قَعَدَ** so it is not said **أَرَأَيْتَ زَيْدًا أَمْ عَمْرًا**

الثَّالِثُ: أَنْ يَكُونَ أَخْذُ الْأَمْرَيْنِ الْمُسْتَوِيَيْنِ مُحَقَّقًا وَ إِنَّمَا يَكُونُ الِاسْتِفْهَامُ عَنْ التَّعْيِينِ دُونَ نَعَمْ أَوْ لَا فَإِذَا قِيلَ أَرْيَدُ عِنْدَكَ أَمْ عَمْرُو فَجَوَابُهُ بِتَعْيِينِ أَحَدِهِمَا إِمَّا إِذَا سُئِلَ بِأَوْ وَإِمَّا فَجَوَابُهُ نَعَمْ أَوْ لَا

Third condition is that both the matter must be equal in possibility (of occurrence), therefore interrogation is done only for determining (selection); so for that reason it is necessary to give answer to **أَمْ** with certainty (determination) and not by yes or no. So when it is asked or said **أَرْيَدُ عِنْدَكَ أَمْ عَمْرُو** so its answer will be by determining one of the two (عمرو or زيد), but if the question is asked by using **أَوْ** and **إِمَّا** so its answer will be either Yes or No.

المُشَاهِدَةُ (ie not only people riding on horse came but also even pilgrims on foot came).

Note = In **حَتَّى** as conjunctive particle the معطوف is from the kind and an integral part of عليه . In **حَتَّى** as prepositional particle the معطوف is not an integral but the last part of عليه and the معطوف is given a genitive case sign eg نمت البارحة حتى الصباح.

وَأَوْ وَإِمَّا وَ أَمْ ثَلَاثُهَا لِثُبُوتِ الْحُكْمِ لِأَخْذِ الْأَمْرَيْنِ مُبْهَمًا لَا بَعِيْنَهُ نَحْوُ مَرَرْتُ بِرَجُلٍ أَوْ إِمْرَأَةٍ وَإِمَّا إِنَّمَا تَكُونُ حَرْفَ الْعَطْفِ إِذَا تَقَدَّمَ هُمَا إِمَّا أُخْرَى نَحْوُ الْعَدَدِ إِمَّا زَوْجٍ وَ إِمَّا فَرْدٍ وَ يَجُوزُ أَنْ يَتَقَدَّمَ إِمَّا عَلَى أَوْ نَحْوُ زَيْدٍ إِمَّا كَاتِبٍ أَوْ أُمِّيٍّ

And **أَوْ** and **إِمَّا** and **أَمْ** all three comes for confirming of one of the two matter or event which is uncertain and not clear (to the speaker) eg مَرَرْتُ بِرَجُلٍ أَوْ إِمْرَأَةٍ (I passed by a man or a woman is uncertain). And particle **إِمَّا** comes for عطف if before it is present another **إِمَّا** eg **الْعَدَدُ إِمَّا زَوْجٌ وَ إِمَّا فَرْدٌ** (number is either even or odd) and allowed is precedence of **إِمَّا** over **أَوْ** eg **زَيْدٌ إِمَّا كَاتِبٌ أَوْ أُمِّيٌّ**

وَأَمْ عَلَى قِسْمَيْنِ مُتَّصِلَةٍ وَ هِيَ مَا يُسْأَلُ بِهَا عَنْ تَعْيِينِ أَحَدِ الْأَمْرَيْنِ وَالسَّائِلُ بِهَا يَعْلَمُ ثُبُوتَ أَحَدِهِمَا مُبْهَمًا بِخِلَافِ أَوْ وَ إِمَّا فَإِنَّ السَّائِلَ بِهِمَا لَا يَعْلَمُ ثُبُوتَ أَحَدِهِمَا أَصْلًا

And **أَمْ** is of two types. The first type is **أَمْ مُتَّصِلَةٌ**; by which is asked to determine one of the matter (out of the two matters) and the questioner knows the establishment of one of the matter ,which is uncertain (ie by **أَمْ** the question is asked to decide for one, which the questioner is certain about) as oppose to **أَوْ** and **إِمَّا** in which

the questioner do not know the presence of either of the matter (ie both the possibilities are unknown to the questioner).

وَأَسْتَعْمَلُ بِثَلَاثَةِ شَرَائِطِ الْأَوَّلُ: أَنْ يَقَعَ قَبْلَهَا هَمْزَةٌ نَحْوُ أَرَيْتَ زَيْدًا أَمْ عَمْرًا
عَمْرًا الثَّانِي: أَنْ يَلِيَهَا لَفْظٌ مِثْلُ مَا يَلِي الْهَمْزَةَ أَغْنَى أَنْ كَانَ بَعْدَ الْهَمْزَةِ
إِسْمٌ فَكَذَلِكَ بَعْدَهَا نَحْوُ أَقَامَ زَيْدٌ أَمْ قَعَدَ فَلَا يُقَالُ أَرَأَيْتَ زَيْدًا أَمْ عَمْرًا
عَمْرًا كَمَا مَرَّ وَأَنْ كَانَ بَعْدَ الْهَمْزَةِ نَحْوُ كَرَّالِكِ

The use of **أَمْ مُتَّصِلَةٌ** is based upon three conditions :

The **first** is that before it (**أَمْ**) must be همزة eg **أَرَيْتَ عِنْدَكَ أَمْ عَمْرًا**.

The **second** is that a similar كلمة (noun or verb) must follow **أَمْ** as is followed after همزة . ie if همزة is followed by a noun so like that **أَمْ** must also be followed by a noun as mentioned (in first example). And if after همزة there is a verb so like that after it (ie after it must follow a verb) eg **أَقَامَ زَيْدٌ أَمْ قَعَدَ** so it is not said **أَرَأَيْتَ زَيْدًا أَمْ عَمْرًا**

الثَّالِثُ: أَنْ يَكُونَ أَحَدُ الْأَمْرَيْنِ الْمُسْتَوِيَيْنِ مُحَقَّقًا وَ إِنَّمَا يَكُونُ اسْتِفْهَامٌ عَنِ التَّعْيِينِ دُونَ نَعَمْ أَوْ لَا فَإِذَا قِيلَ أَرَيْتَ عِنْدَكَ أَمْ عَمْرًا فَجَوَابُهُ بِتَعْيِينِ أَحَدِهِمَا إِمَّا إِذَا سُئِلَ بِأَوْ وَ إِمَّا فَجَوَابُهُ نَعَمْ أَوْ لَا
فَلِذَاكَ يَجِبُ أَنْ يَكُونَ
جَوَابُ أَمْ بِالتَّعْيِينِ

Third condition is that both the matter must be equal in possibility (of occurrence), therefore interrogation is done only for determining (selection); so for that reason it is necessary to give answer to **أَمْ** with certainty (determination) and not by yes or no. So when it is asked or said **أَرَيْتَ عِنْدَكَ أَمْ عَمْرًا** so its answer will be by determining one of the two (عمرو or زيد), but if the question is asked by using **أَوْ** and **إِمَّا** so its answer will be either Yes or No.

وَمُنْقَطَعَةٌ وَهِيَ مَا تَكُونُ بِمَعْنَى بَلْ مَعَ الْهَمْزَةِ كَمَا رَأَيْتَ شَبَحًا مِنْ بَعِيدٍ
قُلْتَ إِنَّهَا لَابِلٌ عَلَى سَبِيلِ الْقَطْعِ ثُمَّ حَصَلَ لَكَ شَكٌّ أَنَّهَا شَاةٌ فَقُلْتَ أَمْ هِيَ شَاةٌ
تَقْصُدُ الْأَعْرَاضَ عَنِ الْأَخْبَارِ الْأَوَّلِ وَالْإِسْتِيفَانِ بِسُؤَالٍ آخَرَ مَعْنَاهُ بَلْ هِيَ
شَاةٌ

The second type **ام منقطعة** is that particle of conjunction which is
in the meaning of **بَلْ** with hamza; when you saw a resembling
image from a distance and you said indeed it is a camel
decisively. Then you doubted it to be a goat, so you said **أَمْ هِيَ شَاةٌ**
ie you intended to defy the first decision and posed another
question, which means **بَلْ هِيَ شَاةٌ**.

وَأَعْلَمُ أَنَّ **ام** الْمُنْقَطَعَةَ لَا تُسْتَعْمَلُ إِلَّا فِي الْخَبَرِ كَمَا مَرَّ وَفِي الْاسْتِفْهَامِ نَحْوُ
أَعِنْدَكَ زَيْدٌ أَمْ عَمْرُو سَأَلْتَ أَوَّلًا عَنْ حُصُولِ زَيْدٍ ثُمَّ أَضْرَبْتَ عَنِ السُّؤَالِ
الْأَوَّلِ وَأَخَذْتَ فِي السُّؤَالِ عَنْ حُصُولِ عَمْرُو

Know that **ام منقطعة** cannot be used but only in **خبر** as it has been
mentioned and secondly in interrogation eg **أَعِنْدَكَ زَيْدٌ أَمْ عَمْرُو**. It
means you asked first for the presence of **زيد** then you overruled
(deviated from) the first question (ie presence of **زيد**) and asked
the question regarding the presence of **عمرو**

وَلَا وَبَلْ وَلَكِنْ جَمِيعُهَا لِلْبُتُوتِ الْحُكْمِ لِأَخْذِ الْأَمْرَيْنِ مُعَيَّنًا أَمَّا لَا فَلِنَفْيِ مَا
وَجَبَ لِلأَوَّلِ عَنِ الثَّانِي نَحْوُ جَاءَنِي زَيْدٌ لَا عَمْرُو وَبَلْ لِلأَضْرَابِ عَنِ
الْأَوَّلِ وَالْإِثْبَاتِ لِلثَّانِي نَحْوُ جَاءَنِي زَيْدٌ بَلْ عَمْرُو وَمَعْنَاهُ بَلْ جَاءَنِي عَمْرُو
وَمَا جَاءَ بَكْرٌ بَلْ خَالِدٌ مَعْنَاهُ بَلْ مَا جَاءَ خَالِدٌ

And لا and بَلْ and لَكِنْ all these three confirm to one of the
determined matter of the two (the questioner knows one of it) as
for لا it confirms the first (معطوف عليه) by negating the second
eg جَاءَنِي زَيْدٌ لَا عَمْرُو And بَلْ overrules the first and
confirms the second eg جَاءَنِي زَيْدٌ بَلْ عَمْرُو and its meaning is بَلْ
(ie خالد) بَلْ مَا جَاءَ خَالِدٌ its meaning is بَلْ جَاءَ بَكْرٌ بَلْ خَالِدٌ and جَاءَنِي عَمْرُو
did not come)

وَلَكِنْ لِالِاسْتِدْرَاكِ وَيَلْزِمُهَا النَّفْيُ قَبْلُهَا نَحْوُ مَا جَاءَنِي زَيْدٌ لَكِنْ عَمْرُو جَاءَ
أَوْ بَعْدَهَا نَحْوُ قَامَ بَكْرٌ لَكِنْ خَالِدٌ لَمْ يَفْعَمْ

And لَكِنْ is for restriction (استدراك) and essential is negation
before it eg مَجَاءَنِي زَيْدٌ لَكِنْ عَمْرُو جَاءَ or (negation comes) after it
eg قَامَ بَكْرٌ لَكِنْ خَالِدٌ لَمْ يَفْعَمْ

فَصْلٌ

حُرُوفُ التَّنْبِيهِ: ثَلَاثَةٌ أَلَا وَ أَمَّا وَ هَا وَضِعَتْ لِتَنْبِيهِ الْمُخَاطَبِ لئَلَّا يَقُوْتَهُ شَيْءٌ
مِنَ الْكَلَامِ فَأَلَا وَ أَمَّا لَا يَدْخُلَانِ إِلَّا عَلَى الْجُمْلَةِ إِسْمِيَّةٍ كَانَتْ نَحْوُ قَوْلِهِ تَعَالَى
إِلَّا أَنَّهُمْ هُمُ الْمُفْسِدُونَ وَ قَوْلُ الشَّاعِرِ شِعْرٌ:

أَمَّا وَالَّذِي أَبْكِي وَ أَضْحَكُ وَالَّذِي- أَمَاتَ وَ أَحْيَى وَالَّذِي أَمَرَهُ الْأَمْرُ

Letters of premonition are three أَلَا and أَمَّا and هَا. They are used
for cautioning the addressed, so that nothing is missed in the
speech. So أَلَا and أَمَّا do not enter but only upon nominal sentence
eg as said by Allah the exalted هُمُ الْمُفْسِدُونَ and saying of the
poet in verse:

preceding sentence either in affirmation or negation eg for **أَجَاءَ** **نَعَمْ** you say **أَمَّا** **جَاءَ** **زَيْدٌ** and for **نَعَمْ** you say **زَيْدٌ**

و **بَلَى** تُخْتَصُّ بِإِجَابِ مَا نَفَى اسْتِفْهَامًا كَقَوْلِهِ تَعَالَى أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى أَوْ خَبَرًا كَمَا يُقَالُ لَمْ يَقَمْ زَيْدٌ قُلْتُ بَلَى أَيْ قَدْ قَامَ

And **بَلَى** is specific for answering to that which is negated in interrogation as said by Allah the Exalted **أَلَسْتُ بِرَبِّكُمْ** , they said **بَلَى** (ie why not, you only are our Lord) or negates the predicate (ie why not), as when it is said **لَمْ يَقَمْ زَيْدٌ** you say **بَلَى** (ie why not), indeed he (**زَيْدٌ**) is standing (one cannot use **نعم** instead of **بلى**, because the former affirms or negates a statement and the latter affirms the fact hidden in the negative interrogation).

و **إِئ** لِلْإِثْبَاتِ بَعْدَ الاسْتِفْهَامِ وَ يَلْزِمُهَا الْقَسْمُ كَمَا إِذَا قِيلَ هَلْ كَانَ كَذَا قُلْتُ **إِئ** وَاللَّهِ وَ أَجَلٌ وَ جَيْرٌ وَ إِنَّ لِنُصْدِيقِ الْخَبَرِ كَمَا إِذَا قِيلَ جَاءَ زَيْدٌ قُلْتُ أَجَلٌ أَوْ جَيْرٌ أَوْ إِنَّ أَيْ اصْدَقْتُكَ فِي هَذَا الْخَبَرِ

And **إِئ** comes for affirmation after a question and necessary with it is promise (القسم), as when it is said **هَلْ كَانَ كَذَا** (was it like that?) you reply **إِئ** وَاللَّهِ. And **أَجَلٌ** and **جَيْرٌ** and **إِنَّ** comes for confirmation of predicate (خبر) as when it is said **جَاءَ زَيْدٌ** you reply **أَجَلٌ** or **جَيْرٌ** or **إِنَّ** ie I confirm you in this information (ie coming of **زَيْدٌ**)

أَمَّا وَالَّذِي أَبْكِي وَ أَضْحَكَ وَالَّذِي - أَمَاتَ وَ أَحْيَى وَالَّذِي أَمَرَهُ الْأَمْرُ

أَوْ فِعْلِيَّةٌ نَحْوُ أَمَّا لَا تَفْعَلُ وَ أَلَا لَا تَضْرِبُ وَ الثَّالِثُ هَا تَدْخُلُ عَلَى الْجُمْلَةِ الْأَسْمِيَّةِ نَحْوُ هَا زَيْدٌ قَائِمٌ وَ الْمُفْرَدِ نَحْوُ هَذَا وَ هَؤُلَاءِ

Or (**أَمَّا** and **أَلَا**) enters upon verbal sentence eg **أَمَّا لَا تَفْعَلُ** . And the third **ها** enters only upon nominal sentence eg **ها زَيْدٌ قَائِمٌ** and (enters upon) singular eg **هذا** and **هؤلاء**

فَصْلٌ

حُرُوفُ النِّدَاءِ: خَمْسَةٌ يَا وَ أَيَا وَ هَيَا وَ أَيْ وَ الْهَمْزَةُ الْمَقْتُوحَةُ قَائِي وَ الْهَمْزَةُ الْقَرِيبُ وَ أَيَا وَ هَيَا لِلْبَعِيدِ وَ يَا لَهُمَا وَ لِلْمُتَوَسِّطِ وَ قَدْ مَرَّ أَحْكَامُ الْمُتَادِي

Letters of call (حروف النداء) are five: **يَا** and **أَيَا** and **هَيَا** and **أَيْ** and **هَيَا** is for far and **أَيَا** is for near and **هَمْزَةُ** is for near and **أَيْ** and **هَمْزَةُ** is for far and **يَا** for both (far and near) and middle; and indeed the rule of **مُتَادِي** is mentioned already.

فَصْلٌ

حُرُوفُ الْإِجَابِ: سِتَّةٌ نَعَمْ وَ بَلَى وَ أَجَلٌ وَ جَيْرٌ وَ إِنَّ وَ إِئ أَمَّا نَعَمْ فَلِتَقْرِيرِ كَلَامٍ سَابِقٍ مُثَبِّتًا كَانَ أَوْ مُنْفِيًا نَحْوُ أ جَاءَ زَيْدٌ قُلْتُ نَعَمْ وَ أَمَّا جَاءَ زَيْدٌ قُلْتُ نَعَمْ

Letters of answer (حروف الإيجاب) are six: **نَعَمْ** and **بَلَى** and **أَجَلٌ** and **جَيْرٌ** and **إِنَّ** and **إِئ** . As for **نَعَمْ** it comes for confirmation of

And **أَيْنَ** and **أَيَّ** and **مَتَى** and **إِذَا** is additional with **مَا** (When you fast, I will also fast) **eg** **إِذَا مَا صُمْتَ صُمْتُ** **eg** **إِنْ شَرَطِيَاتٍ** and like that for remaining (particles). And (**مَا** is additional) after some prepositional particle (**حُرُوفِ الْجَرِّ**) **eg** as said by Allah the Exalted (So by the grace of Allah) **فِيمَا رَحْمَةً مِّنَ اللَّهِ** and **عَمَّا قَلِيلٍ** (After some time they will certainly repent) and **مِمَّا** (For their sin they were drowned, so they were made to enter hell) and **زَيْدٌ صَدِيقِي كَمَا أَنَّ عَمْرًا أَخِي** (Zaid is my friend as Amr is my brother).

وَلَا تُزَادُ مَعَ الْوَائِ بَعْدَ النَّفْيِ نَحْوُ مَا جَاءَنِي زَيْدٌ وَلَا عَمْرُو وَبَعْدَ أَنَّ الْمَصْدَرِيَّةَ نَحْوُ قَوْلِهِ تَعَالَى مَا مَنَعَكَ أَنْ لَا تُسْجُدَ وَقَبْلَ الْقَسَمِ كَقَوْلِهِ تَعَالَى لَا أَقْسِمُ بِهَذَا الْبَلَدِ بِمَعْنَى أَقْسِمُ وَأَمَّا مِنْ وَ الْبَاءُ وَ اللَّامُ فَقَدْ مَرَّ ذِكْرُهَا فِي حُرُوفِ الْجَرِّ فَلَا تُعِيدُهَا

As for **وَلَا** **eg** (نفي) after negation **وَإِذَا** it is additional with **مَا** (Did not come to me Zaid nor Amr) and after **أَنَّ** of originality (**أَنَّ الْمَصْدَرِيَّةَ**) as said by Allah the Exalted **مَا مَنَعَكَ أَنْ لَا تُسْجُدَ** (what precluded you from bowing down in prostration) and before promise (**الْقَسَمِ**) as said by Allah the Exalted **لَا أَقْسِمُ بِهَذَا الْبَلَدِ** (I swear by this city) in the meaning of I swear. As for **مِنْ** and **الْبَاءُ** and **اللَّامُ** , indeed its discussion has passed in prepositional particle so we will not describe it.

فصل

حُرُوفُ الزِّيَادَةِ: سَبْعَةٌ إِنَّ وَ أَنْ وَ مَا وَ لَا وَ مِنْ وَ الْبَاءُ وَ اللَّامُ

Letters of addition (**حُرُوفِ الزِّيَادَةِ**) are seven:

اللَّامُ and **الْبَاءُ** and **مِنْ** and **لَا** and **مَا** and **أَنَّ** and **إِنَّ**

فَإِنْ تُزَادُ مَعَ مَا النَّافِيَةِ نَحْوُ مَا إِنَّ زَيْدًا قَائِمٌ وَمَعَ مَا الْمَصْدَرِيَّةِ نَحْوُ ائْتِظِرْ مَا إِنَّ يَجْلِسُ الْأَمِيرُ وَمَعَ لَمَّا نَحْوُ لَمَّا إِنَّ جَلَسْتُ جَلَسْتُ

As for **إِنَّ** it is additional with **مَا** of negation (**مَا النَّافِيَةِ**) **eg** **مَا إِنَّ زَيْدًا** (Zaid is not standing) and with **مَا** of originality (**بِالْمَصْدَرِيَّةِ**) **eg** **لَمَّا إِنَّ** (wait till Amir sits) and with **لَمَّا** **eg** **جَلَسْتُ جَلَسْتُ** .

وَأَنَّ تُزَادُ مَعَ لَمَّا كَقَوْلِهِ تَعَالَى فَلَمَّا أَنْ جَاءَ الْبَشِيرُ وَ بَيْنَ لَوْ وَالْقَسَمِ الْمُتَقَدِّمِ عَلَيْهَا نَحْوُ وَاللَّهِ أَنْ لَوْ قُمْتَ قُمْتُ

And **أَنَّ** is additional with **لَمَّا** as said by Allah the exalted **فَلَمَّا أَنْ** (when came the giver of good news) and in between **لَوْ** and the preceeding promise (**الْقَسَمِ الْمُتَقَدِّمِ**) **eg** **وَاللَّهِ أَنْ لَوْ قُمْتَ قُمْتُ** (By Allah, if you stand , I will stand).

وَمَا تُزَادُ مَعَ إِذَا وَ مَتَى وَ أَيَّ وَ أَيْ وَ اَيْنَ وَ اِنْ شَرَطِيَاتٍ كَمَا تَقُولُ إِذَا مَا صُمْتَ صُمْتُ وَ كَذَا الْبَوَاقِي وَ بَعْدَ بَعْضِ حُرُوفِ الْجَرِّ نَحْوُ قَوْلِهِ تَعَالَى فِيمَا رَحْمَةً مِّنَ اللَّهِ وَ عَمَّا قَلِيلٍ لِّيُصْبِحُنَّ نَادِمِينَ وَ مِمَّا خَطِيبَتُهُمْ أَغْرَقُوا فَأَذْخَلُوا نَارًا وَ زَيْدٌ صَدِيقِي كَمَا أَنَّ عَمْرًا أَخِي

And **أَيْنَ** and **أَيَّ** and **مَتَى** and **إِذَا** is additional with **مَا** eg (When you fast, I will also fast) and like that for remaining (particles). And (**مَا** is additional) after some prepositional particle (حروف الجر) eg as said by Allah the Exalted (So by the grace of Allah) **فِيمَا رَحِمَهُ مِنَ اللَّهِ** and **عَمَّا قَلِيلٍ** (After some time they will certainly repent) and **مِمَّا** **لَيُصْبِحُنَّ نَادِمِينَ** (For their sin they were drowned, so they were made to enter hell) and **زَيْدٌ صَدِيقِي كَمَا أَنَّ عَمْرًا أَخِي** (Zaid is my friend as Amr is my brother).

وَلَا تُزَادُ مَعَ الْوَاوِ بَعْدَ النِّفْيِ نَحْوُ مَا جَاءَنِي زَيْدٌ وَلَا عَمْرٌو وَبَعْدَ أَنْ **الْمَصْدَرِيَّةِ نَحْوُ قَوْلِهِ تَعَالَى مَا مَنَعَكَ أَنْ لَا تُسْجُدَ وَقَبْلَ الْقَسَمِ كَقَوْلِهِ تَعَالَى لَا أَقْسِمُ بِهَذَا الْبَلَدِ بِمَعْنَى أَقْسِمُ وَأَمَّا مِنْ وَ الْبَاءُ وَ اللَّامُ فَقَدْ مَرَّ ذِكْرُهَا فِي حُرُوفِ الْجَرِّ فَلَا نُعِيدُهَا**

As for **لَا** eg (نفي) after negation **وَاو** and after **أَنْ** of originality (**أَنْ الْمَصْدَرِيَّةِ**) as said by Allah the Exalted **مَا مَنَعَكَ أَنْ لَا تُسْجُدَ** (what precluded you from bowing down in prostration) and before promise (**الْقَسَمِ**) as said by Allah the Exalted **لَا أَقْسِمُ بِهَذَا الْبَلَدِ** (I swear by this city) in the meaning of I swear. As for **مِنْ** and **الْبَاءُ** and **اللَّامُ** , indeed its discussion has passed in prepositional particle so we will not describe it.

فصل

حُرُوفُ الزِّيَادَةِ: سَبْعَةٌ إِنَّ وَ أَنْ وَ مَا وَ لَا وَ مِنْ وَ الْبَاءُ وَ اللَّامُ

Letters of addition (حروف الزيادة) are seven:

اللَّامُ and **الْبَاءُ** and **مِنْ** and **لَا** and **مَا** and **أَنْ** and **إِنَّ**

فَإِنْ تُزَادُ مَعَ مَا النَّافِيَةِ نَحْوُ مَا إِنَّ زَيْدًا قَائِمٌ وَمَعَ مَا الْمَصْدَرِيَّةِ نَحْوُ إِنْتَظِرْ مَا **إِنْ يَجْلِسُ الْأَمِيرُ وَمَعَ لَمَّا نَحْوُ لَمَّا إِنْ جَلَسْتَ جَلَسْتُ**

As for **إِنَّ** it is additional with **مَا** of negation (**ما النافية**) eg **مَا إِنَّ زَيْدًا** (Zaid is not standing) and with **مَا** of originality (**ما المصدرية**) eg **لَمَّا إِنْ** eg **لَمَّا** eg **إِنْتَظِرْ مَا إِنْ يَجْلِسُ الْأَمِيرُ** (wait till Amir sits) and with **لَمَّا** eg **جَلَسْتَ جَلَسْتُ** .

وَأَنْ تُزَادُ مَعَ لَمَّا كَقَوْلِهِ تَعَالَى فَلَمَّا أَنْ جَاءَ الْبَشِيرُ وَ بَيْنَ لَوْ وَالْقَسَمِ الْمُتَقَدِّمِ **عَلَيْهَا نَحْوُ وَاللَّهِ أَنْ لَوْ قُمْتَ قُمْتُ**

And **أَنْ** is additional with **لَمَّا** as said by Allah the exalted **لَمَّا** **لَوْ** in between (when came the giver of good news) and the preceeding promise (**القسم المتقدم**) eg **وَاللَّهِ أَنْ لَوْ قُمْتَ قُمْتُ** (By Allah, if you stand , I will stand).

وَمَا تُزَادُ مَعَ إِذَا وَ مَتَى وَ أَيَّ وَ أَيْ وَ أَيْنَ وَ إِنْ شَرَطِيَّاتٍ كَمَا تَقُولُ إِذَا مَا **صُمْتُ صُمْتُ وَ كَذَا الْبَوَاقِي وَ بَعْدَ بَعْضِ حُرُوفِ الْجَرِّ نَحْوُ قَوْلِهِ تَعَالَى فِيمَا** **رَحْمَةً مِنَ اللَّهِ وَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ وَ مِمَّا خَطِيئَتُهُمْ أُغْرِقُوا فَأَذْخَلُوا** **نَارًا وَ زَيْدٌ صَدِيقِي كَمَا أَنَّ عَمْرًا أَخِي**

Exalted (And became narrow upon them the earth besides its vastness) ie بِرُحْبَهِهَا (besides its vastness) and the verse of poet: وَكَانَ ذَهَابُهُنَّ لَهُ ذَهَابًا ذَهَبَ اللَّيَالِي

وَأَنْ نَحْوُ قَوْلِهِ تَعَالَى فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَيْ قَوْلُهُمْ وَأَنْ لِلْجُمْلَةِ الْأَسْمِيَّةِ نَحْوُ عَلِمْتُ أَنْكَ قَائِمٌ أَيْ قِيَامَكَ

And as for أَنْ eg as said by Allah the Exalted (So not was the answer of his folk except of their saying) ie عَلِمْتُ أَنْكَ قَائِمٌ eg (their saying). And أَنْ is for nominal sentence eg قِيَامَكَ (I came to know that you are standing) ie قِيَامَكَ (your standing)

فصل

حُرُوفُ التَّحْضِيضِ: أَرْبَعَةٌ هَلَا وَ أَلَا وَ لَوْ لَا وَ لَوْ مَا لَهَا صَدْرُ الْكَلَامِ وَ مَعْنَاهَا حَضٌّ عَلَى الْفِعْلِ إِنْ دَخَلَتْ عَلَى الْمُضَارِعِ نَحْوُ هَلَا تَأْكُلُ وَلَوْ إِنْ دَخَلَتْ عَلَى الْمَاضِي نَحْوُ هَلَا ضَرَبْتَ زَيْدًا وَ حِينَئِذٍ لَا تَكُونُ تَحْضِيضًا إِلَّا بِاعْتِبَارِ مَا فَاتَ

Letters of instigation: are four هَلَا and أَلَا and لَوْ لَا and لَوْ مَا

They essentially come in the beginning of a sentence and its meaning is to incite upon an action if it enters upon the Aorist (فعل مضارع) eg هَلَا تَأْكُلُ (why you do not eat) and for blame or admonition if enters upon the past tense (الماضي) eg هَلَا ضَرَبْتَ زَيْدًا (why you did not hit zaid) and at this time it is not for inciting (in fact) as the action has already been done.

فصل

حَرْفَا التَّفْسِيرِ: أَيْ وَأَنْ فَأَيْ كَقَوْلِهِ تَعَالَى وَاسْتَلَّ الْقَرْيَةَ أَيْ أَهْلَ الْقَرْيَةِ كَأَنَّكَ تُفَسِّرُهُ أَهْلَ الْقَرْيَةِ

Two letters of explanation (حرفا التفسير) are أَيْ and أَنْ . As for أَيْ as said by Allah the Exalted: ie أَهْلَ الْقَرْيَةِ as if you are interpreting as dwellers of the village (ie ask the village people).

وَأَنْ إِنَّمَا يُفَسَّرُ بِهَا فِعْلٌ بِمَعْنَى الْقَوْلِ كَقَوْلِهِ تَعَالَى وَ نَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ فَلَا يُقَالُ قُلْتُ لَهُ أَنْ اكْتُبْ إِذْ هُوَ لَفْظُ الْقَوْلِ لَا مَعْنَاهُ

As for أَنْ the explanation (تفسير) is done through it of that verb which is in the meaning of a saying (قول) as said by Allah the Exalted (قُلْتُ) as it (قُلْتُ) له أَنْ اكْتُبْ so it is not said وَ نَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ is the verb of saying but not in the meaning of saying (أَنْ as explanation is brought only if there is present an explicit or implied saying).

فصل

حُرُوفُ الْمَصْدَرِ: ثَلَاثَةٌ حُرُوفٍ مَا وَأَنْ وَأَنَّ فَأُولَئِكَ لِلْجُمْلَةِ الْفِعْلِيَّةِ كَقَوْلِهِ تَعَالَى وَ ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ أَيْ بِرُحْبَهِهَا وَقَوْلُ الشَّاعِرِ شِعْرٌ: يَسْرُ الْمَرْءَ مَا ذَهَبَ اللَّيَالِي ---وَكَانَ ذَهَابُهُنَّ لَهُ ذَهَابًا

Letters of originality: are three مَا and أَنْ and أَنَّ . As for the first two (ما and ان) is for verbal sentence as said by Allah the

فصل

حَرْفُ التَّوَقُّعِ: قَدْ وَ هِيَ فِي الْمَاضِي لِتَقْرِيبِ الْمَاضِي إِلَى الْخَالِ نَحْوُ قَدْ رَكِبَ الْإِمِيرُ أَيْ قُبِيلَ هَذَا وَ لِأَجْلِ ذَلِكَ سُمِّيَتْ حَرْفُ التَّقْرِيبِ أَيْضًا وَ لِهَذَا تَلْزِمُ الْمَاضِي لِيَصْلَحَ أَنْ يَقَعَ حَالًا

Letter of expectation (حرف التوقع) and it is قَدْ it enters upon past tense (ماضي) to make the past near to the present, eg رَكِبَ الْإِمِيرُ ie this (riding) has happened just now (ie just before few moments) and for that reason it is also called the particle of nearness (حرف التقريب); and for the same reason it is necessary to enter it upon the past (ماضي), so that it is able to (or can) become the present.

وَ قَدْ تَجِيءُ لِلتَّأْكِيدِ إِذَا كَانَ جَوَابًا لِمَنْ يَسْأَلُ هَلْ قَامَ زَيْدٌ تَقُولُ قَدْ قَامَ زَيْدٌ وَ فِي الْمَضَارِعِ لِلتَّقْلِيلِ نَحْوُ أَنَّ الْكَذُوبَ قَدْ يَصْدُقُ وَ أَنَّ الْجَوَادَ قَدْ يَنْخَلُ وَ قَدْ تَجِيءُ لِلتَّحْقِيقِ كَقَوْلِهِ تَعَالَى قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ

At times قَدْ also comes for emphasis (تأكيد) in answer to the one who asks هَلْ قَامَ زَيْدٌ you reply قَدْ قَامَ زَيْدٌ . And it enters upon Aorist (مضارع) for indicating the meaning of sometimes (تقليل) eg (The liars sometimes speak the truth) and (The Generous are sometimes miser). And comes for confirmation as said by Allah the Exalted قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ وَ يَجُوزُ الْفَصْلُ بَيْنَهُمَا وَ بَيْنَ الْفِعْلِ بِالْقِسْمِ نَحْوُ قَدْ وَاللَّهِ أَحْسَنْتَ وَ قَدْ يُحْدَفُ الْفِعْلُ بَعْدَ قَدْ عِنْدَ الْقَرِينَةِ كَقَوْلِ الشَّاعِرِ شِعْرًا:

إِفْدِ التَّرْحُلُ غَيْرَ أَنْ رَكَابِنَا لَمَّا تَزَلْ بِرَحَالِنَا وَ كَانَ قَدِينِ

وَ لَا تَدْخُلُ إِلَّا عَلَى الْفِعْلِ كَمَا مَرَّ وَ إِنْ وَقَعَ بَعْدَهَا إِسْمٌ فَبِاضْمَارِ فِعْلٍ كَمَا تَقُولُ لِمَنْ ضَرَبَ قَوْمًا هَلَا زَيْدًا أَيْ هَلَا ضَرَبْتَ زَيْدًا

And هَلَا does not enter, but only upon verb as has been mentioned and if after it occurs a noun; then verb is considered hidden, as you say to the one who has hit a group هَلَا ضَرَبْتَ زَيْدًا ie هَلَا ضَرَبْتَ (why you did not hit zaid; ضَرَبْتَ is hidden) .

وَ جَمِيعُهَا مُرَكَّبَةٌ جُزْأُهَا الثَّانِي حَرْفُ التَّنْفِي وَالْأَوَّلُ حَرْفُ الشَّرْطِ أَوْ الِاسْتِفْهَامِ أَوْ حَرْفُ الْمَصْنَدِ

All the letters of instigation (حروف التحضيض) are a compound (مركب), whose second part is a negative particle (لا) and first is a conditional particle (حرف الشرط) or interrogative particle (مصدر) or verbal noun (استفهام) .

وَ لِلْوَلَا مَعْنَى آخَرُ هُوَ اِمْتِنَاعُ الْجُمْلَةِ الثَّانِيَةِ لَوْجُودِ الْجُمْلَةِ الْأُولَى نَحْوُ لَوْلَا عَلَى لَهْلَكَ عُمَرُ وَ حِينَئِذٍ تَحْتَاجُ إِلَى جُمْلَتَيْنِ أُولَهُمَا اِسْمِيَّةٌ أَبَدًا

And for لَوْلَا also there is other meaning and that is the restriction of (occurrence) of the second sentence (event) due to the condition present in the first sentence eg (if it were not Ali; Umar would have been destroyed; ie if it were not the first condition, the second event would have occurred). In that expression لَوْلَا is in need of two sentences and the first among them is always a nominal sentence.

فصل

حَرْفُ التَّوَقُّعِ: قَدْ وَ هِيَ فِي الْمَاضِي لِتَقْرِيبِ الْمَاضِي إِلَى الْحَالِ نَحْوُ قَدْ رَكِبَ الْإِمِيرُ أَيْ قُبِيلَ هَذَا وَ لِأَجْلِ ذَلِكَ سُمِّيَتْ حَرْفُ التَّقْرِيبِ أَيْضًا وَلِهَذَا تَلْزَمُ الْمَاضِي لِيَصْلَحَ أَنْ يَقَعَ حَالًا

Letter of expectation (حرف التوقع) and it is قَدْ it enters upon past tense (ماضي) to make the past near to the present, eg رَكِبَ الْإِمِيرُ ie this (riding) has happened just now (ie just before few moments) and for that reason it is also called the particle of nearness (حرف التقريب); and for the same reason it is necessary to enter it upon the past (ماضي), so that it is able to (or can) become the present.

وَقَدْ تَجِيءُ لِلتَّكْيِيدِ إِذَا كَانَ جَوَابًا لِمَنْ يَسْأَلُ هَلْ قَامَ زَيْدٌ نَقُولُ قَدْ قَامَ زَيْدٌ وَ فِي الْمُضَارَعِ لِلتَّقْلِيلِ نَحْوُ إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ وَ أَنَّ الْجَوَادَ قَدْ يَبْخُلُ وَ قَدْ تَجِيءُ لِلتَّحْقِيقِ كَقَوْلِهِ تَعَالَى قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ

At times قَدْ also comes for emphasis (تأكيد) in answer to the one who asks قَدْ قَامَ زَيْدٌ you reply هَلْ قَامَ زَيْدٌ And it enters upon Aorist (مضارع) for indicating the meaning of sometimes (تقليل) eg إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ (The liars sometimes speak the truth) and إِنَّ الْجَوَادَ قَدْ يَبْخُلُ (The Generous are sometimes miser). And comes for confirmation as said by Allah the Exalted قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ وَ يَجُوزُ الْفَصْلُ بَيْنَهُمَا وَ بَيْنَ الْفِعْلِ بِالْقِسْمِ نَحْوُ قَدْ وَاللَّهِ أَحْسَنْتَ وَ قَدْ يُحَذَفُ الْفِعْلُ بَعْدَ قَدْ عِنْدَ الْقَرِينَةِ كَقَوْلِ الشَّاعِرِ شِعْرُ:

إِفْدِ الرَّحْلَ غَيْرَ أَنْ رَكَابَنَا لَمَّا تَزَلْ بِرَحَالِنَا وَ كَانَ قَدْنِ

وَلَا تَدْخُلُ إِلَّا عَلَى الْفِعْلِ كَمَا مَرَّ وَ إِنْ وَقَعَ بَعْدَهَا اسْمٌ فَبِاضْمَارِ فِعْلٍ كَمَا نَقُولُ لِمَنْ ضَرَبَ قَوْمًا هَلَّا زَيْدًا أَيْ هَلَّا ضَرَبْتَ زَيْدًا

And هَلَّا does not enter, but only upon verb as has been mentioned and if after it occurs a noun; then verb is considered hidden, as you say to the one who has hit a group هَلَّا ضَرَبْتَ زَيْدًا ie هَلَّا ضَرَبْتَ (why you did not hit zaid; ضَرَبْتَ is hidden) .

وَ جَمِيعُهَا مُرَكَّبَةٌ جُزْأُهَا الثَّانِي حَرْفُ النَّفْيِ وَالْأَوَّلُ حَرْفُ الشَّرْطِ أَوْ الِاسْتِفْهَامِ أَوْ حَرْفِ الْمَصْدَرِ

All the letters of instigation (حروف التحضيض) are a compound (مركب), whose second part is a negative particle (لَا) and first is a conditional particle (حرف الشرط) or interrogative particle (مصدر) or verbal noun (استفهام).

وَلَوْلَا مَعْنَى آخَرُ هُوَ اِمْتِنَاعُ الْجُمْلَةِ الثَّانِيَةِ لَوْجُودِ الْجُمْلَةِ الْأُولَى نَحْوُ لَوْلَا عَلَى لَهْلَكَ عُمَرُ وَ حِينَئِذٍ نَحْتَاجُ إِلَى جُمْلَتَيْنِ أُولَهُمَا اِسْمِيَّةٌ أَبَدًا

And for لَوْلَا also there is other meaning and that is the restriction of (occurrence) of the second sentence (event) due to the condition present in the first sentence eg لَوْلَا عَلَى لَهْلَكَ عُمَرُ (if it were not Ali; Umar would have been destroyed; ie if it were not the first condition, the second event would have occurred). In that expression لَوْلَا is in need of two sentences and the first among them is always a nominal sentence.

أَزِيدَ (هل used for stopping an action and not همزة) and أَوْ مَنْ كَانَ (هل used with am متصله همزة) عندك أمْ عَمَرُو (In three different verses of Quran, before conjunctive particle همزة is used not هل). In the above mentioned places هل is not used but this is a debatable matter.

Note = There are other places in which هل is used eg after conjunctive particle eg فهل انتم منتهون.. In addition هل comes for giving meaning of negation so that لا can be introduced eg هل جزأ الاحسان الا الاحسان

فصل

حُرُوفُ الشَّرْطِ: إِنَّ وَلَوْ وَأَمَّا لَهَا صَدْرُ الْكَلَامِ وَ يَدْخُلُ كُلُّ وَاحِدٍ مِنْهَا عَلَى الْجُمْلَتَيْنِ إِسْمِيَّتَيْنِ كَانَتَا أَوْ فِعْلِيَّتَيْنِ أَوْ مُخْتَلِفَتَيْنِ فَإِنْ لَاسْتِقْبَالَ وَإِنْ دَخَلَتْ عَلَى الْمَاضِي نَحْوُ إِنْ زُرْتَنِي أَكْرَمْتُكَ وَلَوْ لِلْمَاضِي وَإِنْ دَخَلَتْ عَلَى الْمُضَارِعِ نَحْوُ لَوْ تَزُورُنِي أَكْرَمْتُكَ وَيَلْزَمُهُمَا الْفِعْلُ لِقَطَا كَمَا مَرَّ أَوْ تَقْدِيرًا نَحْوُ إِنْ أَنْتَ زَايِرِي فَأَنَا أَكْرَمُكَ

Letters of condition (حروف الشرط) إِنَّ and لَوْ and أَمَّا They come in the beginning of a sentence and each one of them enter upon two nominal sentences or two verbal sentences or one nominal and other verbal sentence. So إِنَّ comes for giving the meaning of future even if it enters upon past tense eg إِنْ زُرْتَنِي أَكْرَمْتُكَ. And لَوْ comes for giving the meaning of past tense even if it enters upon the Aorist (مضارع) eg لَوْ تَزُورُنِي أَكْرَمْتُكَ. And for both, the

أَيُّ وَكَانَ قَدْ زَالَتْ

And separation is allowed between it (قد) and verb through promise (قسم) eg قَدْ وَاللَّهِ أَحْسَنْتَ and at times the verb is eliminated after قَدْ if situation permits, like the saying of the poet in the verse: كَان قَدْ زَالَتْ ie قد الترحل غير ان ركابنا لما تزل برحالنا و كان قدن: (omitted زالت)

فصل

حُرُفُ الاسْتِفْهَامِ: الهمزة وَ هَلْ لَهُمَا صَدْرُ الْكَلَامِ وَ تَدْخُلَانِ عَلَى الْجُمْلَةِ إِسْمِيَّةٍ كَانَتْ نَحْوُ أَزِيدَ قَائِمٌ أَوْ فِعْلِيَّةٍ نَحْوُ هَلْ قَامَ زَيْدٌ وَ دُخُولُهُمَا عَلَى الْفِعْلِيَّةِ أَكْثَرُ إِذَا الاسْتِفْهَامُ بِالْفِعْلِ أَوَّلَى

Two interrogative particles (حرفا الاستفهام) are الهمزة and هَلْ. Both of them come in the beginning of a sentence; both enter upon nominal sentence eg أَزِيدَ قَائِمٌ or (both enter upon) verbal sentence eg هَلْ قَامَ زَيْدٌ and both mostly enter upon verbal sentence, as interrogation by use of verb is more preferable (then noun).

وَقَدْ تَدْخُلُ الهمزة فِي مَوَاضِعَ لَا يَجُوزُ دُخُولُ هَلْ فِيهَا نَحْوُ أَزِيدًا ضَرَبْتَ وَأَتَضَرَّبُ زَيْدًا وَهُوَ أَخُوكَ وَأَزِيدٌ عِنْدَكَ أَمْ عَمَرُو وَأَوْ مَنْ كَانَ وَأَفَمَنْ كَانَ وَأَنْتُمْ إِذَا مَا وَقَعَ وَلَا تُسْتَعْمَلُ هَلْ فِي هَذِهِ الْمَوَاضِعِ وَ هَهُنَا بَحْثٌ

At times الهمزة enters upon those places where entering of هَلْ is not allowed eg أَزِيدًا ضَرَبْتَ (ie همزة enters upon noun not هل when verb is also present in the sentence) and أَتَضَرَّبُ زَيْدًا وَهُوَ

أ زَيْدٌ and (هل used for stopping an action and not همزة) أَخُوكَ
 أ أو مَنْ كَانَ and (هل not ام متصلة همزة) عِنْدَكَ أَمْ عَمْرُو
 (In three different verses of Quran, and فَمَنْ كَانَ and وَ أَتَمَّ إِذَا مَا وَقَعَ before conjunctive particle همزة is used not هل). In the above mentioned places هل is not used but this is a debatable matter.

Note = There are other places in which هل is used eg after conjunctive particle eg فهل انتم منتهون.. In addition هل comes for giving meaning of negation so that لا can be introduced eg هل جزأ الاحسان الا الاحسان

فصل

حُرُوفُ الشَّرْطِ: إِنْ وَ لَوْ وَ أَمَّا لَهَا صَدْرُ الْكَلَامِ وَ يَدْخُلُ كُلُّ وَاحِدٍ مِّنْهَا عَلَى الْجُمْلَتَيْنِ إِسْمِيَّتَيْنِ كَانَتَا أَوْ فِعْلِيَّتَيْنِ أَوْ مُخْتَلِفَتَيْنِ فَإِنْ لِلِاسْتِقْبَالِ وَ إِنْ دَخَلَتْ عَلَى الْمَاضِي نَحْوُ إِنْ زُرْتَنِي أَكْرَمْتُكَ وَ لَوْ لِلْمَاضِي وَ إِنْ دَخَلَتْ عَلَى الْمَضَارِعِ نَحْوُ لَوْ تَزُورُنِي أَكْرَمْتُكَ وَ يَلْزَمُهُمَا الْفِعْلُ لِقَطَا كَمَا مَرَّ أَوْ تَقْدِيرًا نَحْوُ إِنْ أَنْتَ زَائِرِي فَأَنَا أَكْرَمُكَ

Letters of condition (حروف الشرط) إِنْ and لَوْ and أَمَّا They come in the beginning of a sentence and each one of them enter upon two nominal sentences or two verbal sentences or one nominal and other verbal sentence. So إِنْ comes for giving the meaning of future even if it enters upon past tense eg إِنْ زُرْتَنِي أَكْرَمْتُكَ . And لَوْ comes for giving the meaning of past tense even if it enters upon the Aorist (مضارع) eg لَوْ تَزُورُنِي أَكْرَمْتُكَ . And for both, the

أَيْ وَ كَانَ قَدْ زَالَتْ

And separation is allowed between it (قد) and verb through promise (قسم) eg قَدْ وَاللَّهِ أَحْسَنْتَ and at times the verb is eliminated after قَدْ if situation permits, like the saying of the poet in the verse: كَانَ قَدْ زَالَتْ ie أَفَدَ التَّرْحَلَ غَيْرَ أَنَّ رُكَابَنَا لَمَّا تَزَلُ بِرَحَالِنَا وَ كَانَ قَدْ: (omitted)

فصل

حَرْفَا الاسْتِفْهَامِ: الْهَمْزَةُ وَ هَلْ لَهُمَا صَدْرُ الْكَلَامِ وَ تَدْخُلَانِ عَلَى الْجُمْلَةِ إِسْمِيَّةٍ كَانَتْ نَحْوُ أ زَيْدٌ قَائِمٌ أَوْ فِعْلِيَّةٍ نَحْوُ هَلْ قَامَ زَيْدٌ وَ دَخُولُهُمَا عَلَى الْفِعْلِيَّةِ أَكْثَرُ إِذَا الاسْتِفْهَامُ بِالْفِعْلِ أَوَّلَى

Two interrogative particles (حرفا الاستفهام) هَلْ and الْهَمْزَةُ are Both of them come in the beginning of a sentence; both enter upon nominal sentence eg أ زَيْدٌ قَائِمٌ or (both enter upon) verbal sentence eg هَلْ قَامَ زَيْدٌ and both mostly enter upon verbal sentence, as interrogation by use of verb is more preferable (then noun).

وَ قَدْ تَدْخُلُ الْهَمْزَةُ فِي مَوَاضِعَ لَا يَجُوزُ دُخُولُ هَلْ فِيهَا نَحْوُ أ زَيْدًا ضَرَبْتَ وَ أَتَضْرِبُ زَيْدًا وَ هُوَ أَخُوكَ وَ أ زَيْدٌ عِنْدَكَ أَمْ عَمْرُو وَ أَوْ مَنْ كَانَ وَ أَفَمَنْ كَانَ وَ أَتَمَّ إِذَا مَا وَقَعَ وَ لَا تُسْتَعْمَلُ هَلْ فِي هَذِهِ الْمَوَاضِعِ وَ هَهُنَا بَحْثٌ

At times الْهَمْزَةُ enters upon those places where entering of هَلْ is not allowed eg أ زَيْدًا ضَرَبْتَ (ie همزة enters upon noun not هل when verb is also present in the sentence) and أَتَضْرِبُ زَيْدًا وَ هُوَ

verb is essential to be mentioned in words or must be implied eg
 (إن أنت زانري is an implied verb) .

Note = إن and لو mostly enters upon verbal sentence .

وَ اعْلَمْ أَنَّ إِن لا تُسْتَعْمَلُ إِلَّا فِي الْأُمُورِ الْمَشْكُوكَةِ فَلَا يُقَالُ ائْتِكَ إِن طَلَعَتِ
 الشَّمْسُ بَلْ يُقَالُ ائْتِكَ إِذَا طَلَعَتِ الشَّمْسُ

Know that إن is only used in doubtful matters (ie not in matters
 which are certain); so it is not said ائْتِكَ إِن طَلَعَتِ الشَّمْسُ but it is
 said ائْتِكَ إِذَا طَلَعَتِ الشَّمْسُ (as إذا is used upon definite
 matters; because rising of sun is not doubtful but definite).

وَ لَوْ تَذَلُّ عَلَى نَفْيِ الْجُمْلَةِ الثَّانِيَةِ بِسَبَبِ نَفْيِ الْجُمْلَةِ الْأُولَى كَقَوْلِهِ تَعَالَى لَوْ
 كَانَ فِيهِمَا إِلَهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

لو indicates negation of second sentence on the basis of negation
 of the first sentence as said by Allah the Exalted لَا كَانَ فِيهِمَا إِلَهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا
 (in the first sentence there is negation of gods ,
 consequently in the second sentence is negation of the disorder).

وَ إِذَا وَقَعَ الْقَسَمُ فِي أَوَّلِ الْكَلَامِ وَ تَقَدَّمَ عَلَى الشَّرْطِ يَجِبُ أَنْ يَكُونَ الْفِعْلُ
 الَّذِي تَدْخُلُ عَلَيْهِ حَرْفُ الشَّرْطِ مَاضِيًا لَفْظًا نَحْوُ وَاللَّهِ إِنْ أَتَيْتَنِي لَاكْرَمْتُكَ

And if oath (قسم) is in the beginning of the sentence and
 precedes upon the conditional particle, then it is essential that the
 verb which enters upon the conditional particle (حرف الشرط)
 is past tense in words (ماضي لفظا) eg وَاللَّهِ إِنْ أَتَيْتَنِي لَاكْرَمْتُكَ

أَوْ مَعْنَى نَحْوُ وَاللَّهِ إِنْ لَمْ تَأْتِنِي لِأَهْجَرْتُكَ وَ حِينَئِذٍ تَكُونُ الْجُمْلَةُ الثَّانِيَةُ فِي
 اللَّفْظِ جَوَابًا لِلْقَسَمِ لَا جَزَاءَ لِلشَّرْطِ فَلِذَلِكَ وَجِبَ فِيهَا مَا وَجِبَ فِي جَوَابِ
 الْقَسَمِ مِنَ اللَّامِ وَ نَحْوَهَا كَمَا رَأَيْتَ فِي الْمِثَالَيْنِ

Or the verb is in the meaning of past tense (معني ماضي) eg وَاللَّهِ إِنْ لَمْ
 تَأْتِنِي لِأَهْجَرْتُكَ . In this situation then the second sentence will be the
 answer of the promise (جواب القسم) in words and not a reward of
 the condition (جزاء للشرط) , so it will be compulsory upon it, what
 is compulsory upon the answer of the promise like entering of
 the لام and its example as you saw in the two (above) examples.

أَمَّا إِنْ وَقَعَ الْقَسَمُ فِي وَسْطِ الْكَلَامِ جَازَ أَنْ يُعْتَبَرَ الْقَسَمُ بِأَنْ يَكُونَ الْجَوَابُ لَهُ
 نَحْوُ إِنْ أَتَيْتَنِي وَاللَّهِ لَا تَيْتُكَ وَ جَازَ أَنْ يُلْغَى نَحْوُ إِنْ تَأْتِنِي وَاللَّهِ ائْتِكَ

If oath occurs in the middle of speech then it is allowed
 to consider the second sentence as the answer of promise (and the
 verb of condition must be in past tense) eg إِنْ أَتَيْتَنِي وَاللَّهِ لَا تَيْتُكَ or
 also its (oath) nullification is allowed (ie the second sentence is
 considered to be the reward and then it is not essential that the
 the verb of condition must be in past tense) eg إِنْ تَأْتِنِي وَاللَّهِ ائْتِكَ

وَ أَمَّا لِتَقْصِيلِ مَا ذُكِرَ مُجْمَلًا نَحْوُ النَّاسُ سَعِيدٌ وَ شَقِيٌّ أَمَّا الَّذِينَ سَعِدُوا فِي
 الْجَنَّةِ وَ أَمَّا الَّذِينَ شَقُوا فِي النَّارِ

comes for complete clarification for that which was described
 eg النَّاسُ سَعِيدٌ وَ شَقِيٌّ أَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ وَ أَمَّا الَّذِينَ شَقُوا فِي النَّارِ

verb is essential to be mentioned in words or must be implied eg
(. إن أنت زائري is an implied verb)

Note = إن and لو mostly enters upon verbal sentence .

وَ اعْلَمْ أَنَّ إِنْ لَا تُسْتَعْمَلُ إِلَّا فِي الْأُمُورِ الْمَشْكُوكَةِ فَلَا يُقَالُ إِيَّاكَ إِنْ طَلَعَتِ
الشَّمْسُ بَلْ يُقَالُ إِيَّاكَ إِذَا طَلَعَتِ الشَّمْسُ

Know that إن is only used in doubtful matters (ie not in matters
which are certain); so it is not said إِنْ طَلَعَتِ الشَّمْسُ but it is
said إِذَا طَلَعَتِ الشَّمْسُ (as إذا is used upon definite
matters; because rising of sun is not doubtful but definite).

وَلَوْ تَذَلُّ عَلَى نَفْيِ الْجُمْلَةِ الثَّانِيَةِ بِسَبَبِ نَفْيِ الْجُمْلَةِ الْأُولَى كَقَوْلِهِ تَعَالَى لَوْ
كَانَ فِيهِمَا إِلَهٌ إِلَّا اللَّهُ لَفَسَدَتَا

لو indicates negation of second sentence on the basis of negation
of the first sentence as said by Allah the Exalted لَا كَانَ فِيهِمَا إِلَهٌ إِلَّا
(in the first sentence there is negation of gods ,
consequently in the second sentence is negation of the disorder).

وَ إِذَا وَقَعَ الْقَسَمُ فِي أَوَّلِ الْكَلَامِ وَ تَقَدَّمَ عَلَى الشَّرْطِ يَجِبُ أَنْ يَكُونَ الْفِعْلُ
الَّذِي تَدْخُلُ عَلَيْهِ حَرْفُ الشَّرْطِ مَاضِيًا لَفْظًا نَحْوُ وَاللَّهِ إِنْ أَتَيْتَنِي لَاكْرَمْتُكَ

And if oath (قسم) is in the beginning of the sentence and
precedes upon the conditional particle, then it is essential that the
verb which enters upon the conditional particle (حرف الشرط)
is past tense in words (ماضي لفظا) eg وَاللَّهِ إِنْ أَتَيْتَنِي لَاكْرَمْتُكَ

أَوْ مَعْنَى نَحْوُ وَاللَّهِ إِنْ لَمْ تَأْتِنِي لَاهْجَرْتُكَ وَ حِينَئِذٍ تَكُونُ الْجُمْلَةُ الثَّانِيَةُ فِي
الْلفظ جوابًا للقسم لا جزاء للشرط فلذلك وجب فيها ما وجب في جواب
القسم من اللام ونحوها كما رأيت في المثالين

Or the verb is in the meaning of past tense (معني ماضي) eg وَاللَّهِ إِنْ لَمْ
تَأْتِنِي لَاهْجَرْتُكَ. In this situation then the second sentence will be the
answer of the promise (جواب القسم) in words and not a reward of
the condition (جزاء للشرط) , so it will be compulsory upon it, what
is compulsory upon the answer of the promise like entering of
the لام and its example as you saw in the two (above) examples.

أَمَّا إِنْ وَقَعَ الْقَسَمُ فِي وَسْطِ الْكَلَامِ جَازَ أَنْ يُعْتَبَرَ الْقَسَمُ بِأَنْ يَكُونَ الْجَوَابُ لَهُ
نَحْوُ إِنْ أَتَيْتَنِي وَاللَّهِ لَا تِيْنُكَ وَ جَازَ أَنْ يُلْغَى نَحْوُ إِنْ تَأْتِنِي وَاللَّهِ إِيَّاكَ

If oath occurs in the middle of speech then it is allowed
to consider the second sentence as the answer of promise (and the
verb of condition must be in past tense) eg إِنْ أَتَيْتَنِي وَاللَّهِ لَا تِيْنُكَ or
also its (oath) nullification is allowed (ie the second sentence is
considered to be the reward and then it is not essential that the
the verb of condition must be in past tense) eg إِنْ تَأْتِنِي وَاللَّهِ إِيَّاكَ

رَ أَمَّا لِتَفْصِيلِ مَا ذُكِرَ مُجْمَلًا نَحْوُ النَّاسُ سَعِيدٌ وَ شَقِيٌّ أَمَّا الَّذِينَ سَعِدُوا فِي
الْجَنَّةِ وَ أَمَّا الَّذِينَ شَقُوا فِي النَّارِ

أَمَّا comes for complete clarification for that which was described
eg النَّاسُ سَعِيدٌ وَ شَقِيٌّ أَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ وَ أَمَّا الَّذِينَ شَقُوا فِي النَّارِ

وَجِبَ فِي جَوَابِهَا الْفَاءُ وَ أَنْ يَكُونَ الْاَوَّلُ سَبَبًا لِلثَّانِي وَ أَنْ يُحْذَفَ فِعْلُهَا مَعَ
 أَنَّ الشَّرْطَ لَا بُدَّ لَهُ مِنْ فِعْلٍ وَ ذَلِكَ لِيَكُونَ تَنْبِيْهَا عَلَى أَنَّ الْمَقْصُوْدَ بِهَا حُكْمُ
 الْأَسْمِ الْوَاقِعِ بَعْدَهَا نَحْوَ أَمَّا زَيْدٌ فَمُنْطَلِقٌ تَقْدِيرُهُ مَهْمَا يَكُنْ مِنْ شَيْءٍ فزَيْدٌ
 مُنْطَلِقٌ فَحُذِفَ الْفِعْلُ وَالْجَارُ وَالْمَجْرُورُ وَ أُقِيمَ أَمَّا مَقَامَ مَهْمَا حَتَّى بَقِيَ أَمَّا
 فزَيْدٌ مُنْطَلِقٌ

It is compulsory to bring الفاء in its answer and it is also essential that the first sentence is the cause of the other. Its verb is omitted even though it is essential for condition (شرط) that a verb must be with it. And that (omission of verb) is to emphasize that essential is that noun which occurs after it (أما) eg أَمَّا زَيْدٌ فَمُنْطَلِقٌ . Its elaborate interpretation is مَهْمَا يَكُنْ مِنْ شَيْءٍ فزَيْدٌ مُنْطَلِقٌ . Thus here the verb (يكن) and prepositional construct (من شيء) is eliminated and أَمَّا is placed in place of مَهْمَا so that أَمَّا فزَيْدٌ مُنْطَلِقٌ remained .

وَلَمَّا لَمْ يُنَاسِبْ دُخُولُ حَرْفِ الشَّرْطِ عَلَى فَاءِ الْجَزَاءِ نَقَلُوا الْفَاءَ إِلَى الْجُزْءِ
 الثَّانِي وَ وَضَعُوا الْجُزْءَ الْاَوَّلَ بَيْنَ أَمَّا وَ الْفَاءِ عَوْضًا عَنِ الْفِعْلِ الْمَحْذُوفِ ثُمَّ
 ذَلِكَ الْجُزْءُ الْاَوَّلُ إِنْ كَانَ صَالِحًا لِلْاِبْتِدَاءِ فَهُوَ مُبْتَدَأٌ كَمَا مَرَّ وَ إِلَّا فَعَامِلُهُ مَا
 يَكُونُ بَعْدَ الْفَاءِ كَأَمَّا يَوْمَ الْجُمُعَةِ فزَيْدٌ مُنْطَلِقٌ فَمُنْطَلِقٌ عَامِلٌ فِي يَوْمِ الْجُمُعَةِ
 عَلَى الظَّرْفِيَّةِ

And when it was not suitable to enter the conditional particle upon فاء of reward (فاء الجزاء) cannot be attached to زَيْدٌ , so فاء is transferred upon second part (and that is منطلق) and the first part (ie زيد) is placed in between أَمَّا and فاء in compensation of the eliminated verb (ie أَمَّا زَيْدٌ فَمُنْطَلِقٌ). So if this first part (ie زيد after أَمَّا) has the potential to become the beginning then it will be the

primate (مبتداء) as mentioned. If this first part do not have the potential to become primate (مبتداء) then its active element (عامل) is that which is mentioned after الفاء like in eg أَمَّا يَوْمَ الْجُمُعَةِ فزَيْدٌ مُنْطَلِقٌ; the word after الفاء ie مُنْطَلِقٌ is the active element of يَوْمَ الْجُمُعَةِ and gives it accusative sign for being circumstantial (ظرف).

Note = In the example أَمَّا يَوْمَ الْجُمُعَةِ فزَيْدٌ مُنْطَلِقٌ the فاء الجزاء is attached to زَيْدٌ and not to مُنْطَلِقٌ, because the circumstantial يَوْمَ الْجُمُعَةِ separates the conditional particle أَمَّا from زَيْدٌ.

فصل

حَرْفُ الرَّدْعِ: كَلَّا وَضِعَتْ لِزَجْرِ الْمُتَكَلِّمِ وَ رَدْعِهِ عَمَّا يَتَكَلَّمُ بِهِ كَقَوْلِهِ تَعَالَى
 وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ كَلَّا أَيْ لَا يَتَكَلَّمُ بِهَذَا فَإِنَّهُ
 لَيْسَ كَذَلِكَ هَذَا بَعْدَ الْخَبَرِ

Letter of rejection (حرف الردع) and it is كَلَّا it is used to prevent (or restrain or scold) the speaker and to stop him from what he is talking (or commenting) as said by Allah the Exalted :

ie do not talk like this as it is not like that. (Here كَلَّا means do not talk what is not right). This (above example of كَلَّا for warning or restraining) comes after predicate.

وَ قَدْ تَجَى بَعْدَ الْأَمْرِ أَيْضًا كَمَا إِذَا قِيلَ لَكَ إِضْرِبْ زَيْدًا فَقُلْتَ كَلَّا أَيْ لَا أَفْعَلُ
 هَذَا فُطْ

At times it (كلا) comes after command also; as when it is said to you اضرب زيدًا and you reply كلا ie I will never do this (ie I will never hit zaid or do that).

وَقَدْ تَجِيءُ بِمَعْنَى حَقًّا كَقَوْلِهِ تَعَالَى كَلَّا سَوْفَ تَعْلَمُونَ وَحِينَئِذٍ تَكُونُ إِسْمًا يُبْنَى لِكُونِهِ مُشَابِهًا لِكَلَّا حَرْفًا وَ قِيلَ تَكُونُ حَرْفًا أَيْضًا بِمَعْنَى إِنَّ لِتَحْقِيقِ الْجُمْلَةِ نَحْوُ كَلَّا إِنَّ الْإِنْسَانَ لِيَطْغَى بِمَعْنَى إِنَّ

And sometimes it comes in the meaning of certainty (or in confirmation of a statement) as said by Allah the Exalted كَلَّا سَوْفَ تَعْلَمُونَ and here it (كلا) is noun which is structured (مبني) due to its resemblance with particle كَلَّا . And it is said it also occurs as particle in the meaning of إِنَّ which comes for confirmation of the sentence eg كَلَّا إِنَّ الْإِنْسَانَ لِيَطْغَى (In fact, certainly mankind is a transgressor) in the meaning of إِنَّ.

فصل

تَاءُ التَّانِيثِ السَّائِكَةِ تَلْحَقُ الْمَاضِي لِتَذَلَّ عَلَى تَأْنِيثِ مَا أُسْنِدَ إِلَيْهِ الْفِعْلُ نَحْوُ ضَرَبْتَ هِنْدَ

Quiescent of femininity (تا التانث الساكنة). It is suffixed to the past tense (مسند اليه) to indicate the femininity of that (مسند اليه) towards which the verb is the information (مسند) eg ضَرَبْتَ هِنْدَ (Here هِنْدَ is a proagent ie نائب فاعل and the example of هِنْدَ as agent ie فاعل is ضَرَبْتَ هِنْدَ).

وَقَدْ عَرَفْتَ مَوَاضِعَ وَجُوبِ الْحَاقِهَا وَإِذَا لَقِيَهَا سَاكِنٌ بَعْدَهَا وَجِبَ تَخْرِيجُهَا بِالْكَسْرِ لِأَنَّ السَّاكِنَ إِذَا حُرِّكَ حُرِّكَ بِالْكَسْرِ نَحْوُ قَدْ قَامَتِ الصَّلَاةُ

And indeed you have known the places where it (تاء تانيث) is essentially suffixed. When it (تا ساكن) meets with another quiescent (ساكن) after it; then it is essential to activate it with genitive case sign (كسرة), because when the quiescent (ساكن) is activated it is given the genitive case sign (كسرة) eg قَامَتِ الصَّلَاةُ

وَحَرَكْتُهَا لَا تُوجِبُ رَدَّ مَا حُذِفَ لِأَجْلِ سُكُونِهَا فَلَا يُقَالُ رَمَاتِ الْمَرْأَةُ لِأَنَّ حَرَكْتُهَا عَارِضِيَّةٌ وَأَقْعَةُ لِرَفْعِ التَّقَاءِ السَّاكِنَيْنِ فَقَوْلُهُمُ الْمَرَّاتَانِ رَمَاتًا ضَعِيفٌ

And its activation by genitive case sign (كسرة) do not make it essential to return (replace) that (vowel etc) which was omitted (in the past tense) because of feminine quiescent (ساكن); therefore it is not said رَمَاتِ الْمَرْأَةُ (but رَمَتِ الْمَرْأَةُ ie the dropped الف is not brought again after activation by كسرة); because its activation by genitive case sign (كسرة) has occurred temporarily to stop or lift the meeting of two quiescents (ساكنين), therefore their saying رَمَاتَانِ (instead of رَمَتَانِ) is weak.

وَأَمَّا الْإِلْحَاقُ عَلَامَةُ التَّنْيِيزِ وَجَمْعُ الْمَذْكَرِ وَجَمْعُ الْمُؤَنَّثِ فَضَعِيفٌ فَلَا يُقَالُ قَامَا الزَّيْدَانِ وَ قَامُوا الزَّيْدُونَ وَ قُتِمَ النِّسَاءُ وَ بِنَقْدِيزِ الْإِلْحَاقِ لَا تَكُونُ الضَّمَانِرُ لِئَلَّا يَلْزَمَ الْإِضْمَارُ قَبْلَ الذَّكَرِ بَلْ عَلَامَاتٍ دَالَّةٌ عَلَى أَحْوَالِ الْفَاعِلِ كَتَاءُ التَّانِيثِ

As for suffixing (joining) sign of dual and masculine plural and feminine plural, it is deemed weak (if evident noun as agent is mentioned), therefore it is not said قَامَا الزَّيْدَانِ and قَامُوا الزَّيْدُونَ

At times it (كلا) comes after command also; as when it is said to you *إِضْرِبْ زَيْدًا* and you reply *كَلَّا* ie I will never do this (ie I will never hit zaid or do that).

وَقَدْ تَجِيءُ بِمَعْنَى حَقًّا كَقَوْلِهِ تَعَالَى *كَلَّا سَوْفَ تَعْلَمُونَ* وَحِينَئِذٍ تَكُونُ اسْمًا يُبْنَى لِكُونِهِ مُشَابِهًا لِكَلَّا حَرْفًا وَقِيلَ تَكُونُ حَرْفًا أَيْضًا بِمَعْنَى إِنَّ لِيَحْقِيقَ الْجُمْلَةَ نَحْوُ *كَلَّا إِنَّ الْإِنْسَانَ لِيَطْغَى بِمَعْنَى إِنَّ*

And sometimes it comes in the meaning of certainty (or in confirmation of a statement) as said by Allah the Exalted *كَلَّا سَوْفَ تَعْلَمُونَ* and here it (كلا) is noun which is structured (مبني) due to its resemblance with particle *كَلَّا*. And it is said it also occurs as particle in the meaning of *إِنَّ* which comes for confirmation of the sentence eg *كَلَّا إِنَّ الْإِنْسَانَ لِيَطْغَى* (In fact, certainly mankind is a transgressor) in the meaning of *إِنَّ*.

فصل

تَاءُ التَّانِيثِ السَّائِكَةِ تَلْحَقُ الْمَاضِي لِتَذَلَّ عَلَى تَأْنِيثِ مَا أُسْنَدَ إِلَيْهِ الْفِعْلُ نَحْوُ *ضَرَبْتَ هُنْدَ*

Quiescent of femininity (تا التانث الساكنة). It is suffixed to the past tense (مسند اليه) to indicate the femininity of that (مسند اليه) towards which the verb is the information (مسند) eg *ضَرَبْتَ هُنْدَ* (Here *هُنْدَ* is a proagent ie نائب فاعل and the example of *هُنْدَ* as agent ie فاعل is *ضَرَبْتَ هُنْدَ*).

وَقَدْ عَرَفْتَ مَوَاضِعَ وَجُوبِ الْحَاقِهَا وَإِذَا لَقِيَهَا سَاكِنٌ بَعْدَهَا وَجِبَ تَحْرِيكُهَا بِالْكَسْرِ لِأَنَّ السَّاكِنَ إِذَا حُرِّكَ حُرِّكَ بِالْكَسْرِ نَحْوُ قَدْ قَامَتِ الصَّلَاةُ

And indeed you have known the places where it (تاء تانيث) is essentially suffixed. When it (تا ساكن) meets with another quiescent (ساكن) after it; then it is essential to activate it with genitive case sign (كسرة), because when the quiescent (ساكن) is activated it is given the genitive case sign (كسرة) eg قَامَتِ الصَّلَاةُ

وَحَرَكْتُهَا لَا تُوجِبُ رَدَّ مَا حُذِفَ لِأَجْلِ سَكُونِهَا فَلَا يُقَالُ رَمَاتِ الْمَرْأَةُ لِأَنَّ حَرَكْتُهَا عَارِضِيَّةٌ وَأَقِعةٌ لِرَفْعِ التَّقَاءِ السَّاكِنِينَ فَقَوْلُهُمُ الْمَرَأَتَانِ رَمَاتًا ضَعِيفٌ

And its activation by genitive case sign (كسرة) do not make it essential to return (replace) that (vowel etc) which was omitted (in the past tense) because of feminine quiescent (ساكن); therefore it is not said *رَمَاتِ الْمَرْأَةُ* (but *رَمَتِ الْمَرْأَةُ* ie the dropped *الف* is not brought again after activation by *كسرة*); because its activation by genitive case sign (كسرة) has occurred temporarily to stop or lift the meeting of two quiescents (ساكنين), therefore their saying *رَمَاتَانِ* (instead of *رَمَاتًا*) is weak.

وَأَمَّا الْإِلْحَاقُ عَلَامَةُ التَّنْيِيزِ وَجَمْعُ الْمَذْكَرِ وَجَمْعُ الْمُؤَنَّثِ فَضَعِيفٌ فَلَا يُقَالُ قَامُوا الزَّيْدَانِ وَقَامُوا الزَّيْدُونَ وَفَمَنْ النِّسَاءِ وَبِتَقْدِيرِ الْإِلْحَاقِ لَا تَكُونُ الضَّمَاوِرُ لِئَلَّا يَلْزَمَ الْإِضْمَارُ قَبْلَ الذَّكَرِ بَلْ عَلَامَاتٌ دَالَّةٌ عَلَى أَحْوَالِ الْفَاعِلِ كَتَاءُ التَّانِيثِ

As for suffixing (joining) sign of dual and masculine plural and feminine plural, it is deemed weak (if evident noun as agent is mentioned), therefore it is not said *قَامَا الزَّيْدَانِ* and *قَامُوا الزَّيْدُونَ*

and فَمَنْ النَّسَاءُ. And suffixing of this verbal signs (dual and plural) do not justify them as pronouns (of agent) otherwise it will become essential to bring pronoun before mentioning of noun (which is not acceptable) but (they must be understood as) signs indicating the condition of agent (فاعل) like feminine quiescent (تا تانيث).

Note = In verbal sentence the evident noun indicates the number and gender of agent, therefore singular verb is preferable. In nominal sentence the verb (predicate) has a hidden pronoun as agent and therefore it is made to correspond with the number and gender of the noun (primate) occurring before it.

فصل

التَّوِينُ: نُونٌ سَاكِنَةٌ تَتَّبِعُ حَرَكَةَ آخِرِ الْكَلِمَةِ لَا لِتَأْكِيدِ الْفِعْلِ وَ هِيَ خَمْسَةٌ أَقْسَامُ الْأَوَّلُ: لِلتَّمَكُّنِ وَ هُوَ مَا يَدُلُّ عَلَى أَنَّ الْإِسْمَ مُتَمَكِّنٌ فِي مُقْتَضَى الْأِسْمِيَّةِ أَيْ أَنَّهُ مُنْصَرَفٌ نَحْوُ زَيْدٍ وَ رَجُلٍ

Nunnation (التَّوِين) is that nun quiescent (نون ساكنة) which follows the case sign (حركة) of the last letter and is not for emphasis of verb and they are of five types. The first (nunnation) is compatible (تمكن) and it is that (تَوِين) which indicates upon the noun compatible (declinable) as it fulfills the features of being a declinable noun, ie it is a variable noun (منصرف) eg زَيْدٌ and رَجُلٌ (For the same reason it is also called صرف it differentiates between منصرف and غير منصرف)

Note = semivariable noun (غير منصرف) do not accept nunnation (منصرف) like the variable noun (التنوين).

و الثَّانِي: لِلتَّنْكِيرِ وَ هُوَ مَا يَدُلُّ عَلَى أَنَّ الْإِسْمَ نَكْرَةً نَحْوُ صَهٍ أَيْ أَسْكُتْ سَكُوتًا مَا فِي وَقْتٍ مَا وَ أَمَّا صَهٌ بِالسُّكُونِ فَمَعْنَاهُ أَسْكُتِ السُّكُوتَ الْآنَ

The second (type of nunnation) is for indefiniteness (تنكير) and it is that (تَوِين) which indicates upon noun indefinite (اسم نكرة) eg صَهٍ (be silent during some time) and as for word صَهٌ with quiescent (سكون), its meaning is that be silent now.

و الثَّالِثُ: لِلْعَوَضِ وَ هُوَ مَا يَكُونُ عَوَضًا عَنِ الْمُضَافِ إِلَيْهِ نَحْوُ حِينَئِذٍ وَ سَاعَتِئِذٍ وَ يَوْمَئِذٍ أَيْ حِينَ إِذَا كَانَ كَذَا

The third (type of nunnation) is for compensation (عوض) and it is that (تَوِين) which is brought in compensation of (in place of) eg حِينَئِذٍ and سَاعَتِئِذٍ and يَوْمَئِذٍ ie حِينَ إِذَا كَانَ كَذَا (the day when this happened, here كان is eliminated and in compensation اذا is given تَوِين).

و الرَّابِعُ: لِلْمُقَابَلَةِ وَ هُوَ التَّوِينُ الَّذِي فِي جَمْعِ الْمُؤَنَّثِ السَّالِمِ نَحْوُ مُسْلِمَاتٍ وَ هَذِهِ الْأَرْبَعَةُ تُخْتَصُّ بِالْإِسْمِ

The **fourth** (type of nunnation) is an opposite equivalent and it is that nunnation (تَوِين) which comes in sound feminine plural eg مُسْلِمَاتٍ (this تَوِين is brought in opposition of نون of sound masculine plural) and all these above four types of nunnation (تَوِين) is specific with noun.

قَدْ, when it has a meaning of demand in it as opposed to قَدْ which comes for emphasis of past tense.

وَهِيَ عَلَى ضَرْبَيْنِ خَفِيفَةٍ أَوْ سَاكِئَةٍ أَبَدًا نَحْوُ اضْرِبْهُنَّ وَثَقِيلَةٍ أَوْ مُشَدَّدَةٍ مَفْتُوحَةٍ أَبَدًا إِنْ لَمْ يَكُنْ قَبْلَهَا الْفَاءُ نَحْوُ اضْرِبْهُنَّ وَ مَكْسُورَةٍ إِنْ كَانَ قَبْلَهَا الْفَاءُ نَحْوُ اضْرِبَانِ وَ اضْرِبْنَانِ

It is of two types Light (نون خفيفة) ie it is always quiescent (ساكن) eg اضْرِبْهُنَّ and heavy (نون ثقيلة) ie it is always extended accusative (نون ثقيلة) if there is no الف before it eg اضْرِبْهُنَّ and (مشددة مفتوحة) if before it is الف eg اضْرِبَانِ and (مَكْسُورَةٍ) genitive

وَتَدْخُلُ فِي الْأَمْرِ وَالنَّهْيِ وَالِاسْتِفْهَامِ وَالْتَّمَنِ وَالْعَرْضِ جَوَازًا لِأَنَّ فِي كُلِّ مِنْهَا طَلَبًا نَحْوُ اضْرِبْهُنَّ وَ لَا تَضْرِبْنَ وَ هَلْ تَضْرِبْنَ وَ لَيْتَكَ تَضْرِبْنَ وَ لَا تَنْزِلْنَ بِنَا فَتُصِيبَ خَيْرًا وَ قَدْ تَدْخُلُ فِي الْقَسَمِ وَجُوبًا لَوْفُوعِهِ عَلَى مَا يَكُونُ مَطْلُوبًا لِلْمُتَكَلِّمِ غَالِبًا فَارَادُوا أَنْ لَا يَكُونَ آخِرُ الْقَسَمِ خَالِيًا عَنْ مَعْنَى التَّأَكِيدِ كَمَا لَا يَخْلُو أَوَّلُهُ مِنْهُ نَحْوُ وَاللَّهِ لَفَعَلَنْ كَذَا

And (نهي) enters upon command (امر) (نون ثقيلة) by (عرض) (تمنى) and proposition (استفهام) (جواز) , because in all of them is present demand (طلب) eg اضْرِبْهُنَّ (نهي) and لَا تَضْرِبْنَ (تمنى) and لَيْتَكَ تَضْرِبْنَ (عرض) . And at times it (نون ثقيلة) enters necessarily upon oath (ie answer of oath) as the speaker desires the occurrence of that which is intended (ie emphasis is desired upon the answer of oath) . So they (grammarian) decided that let not the last part (answer of

وَالْخَامِسُ: لِلتَّرْتِمِ وَ هُوَ الَّذِي يَلْحَقُ آخِرَ الْأَبْيَاتِ وَ الْمَصَارِيعِ كَقَوْلِ الشَّاعِرِ شِعْرًا: أَقْلَى اللُّؤْمِ عَاذِلُ وَالْعَنَابَيْنِ- وَ قَوْلِي إِنْ أَصَبْتُ لَقَدْ أَصَابَنْ وَ كَقَوْلِهِ يَا أَبْنَا عَلَّكَ أَوْ عَسَاكَ

The fifth (type of nunnation) is for rhyming (ترنم) and it is that which is joined at the end of verses and poetry like the saying of the poet: أَقْلَى اللُّؤْمِ عَاذِلُ وَالْعَنَابَيْنِ -- وَ قَوْلِي إِنْ أَصَبْتُ لَقَدْ أَصَابَنْ (second) saying يَا أَبْنَا عَلَّكَ أَوْ عَسَاكَ .

Note = The fifth type of nunnation which is for rhyming (ترنم) enters upon noun as well as verb.

وَ قَدْ يُخَذَفُ مِنَ الْعَلَمِ إِذَا كَانَ مَوْصُوفًا بِابْنٍ أَوْ ابْنَةٍ مُضَافًا إِلَى عِلْمٍ آخَرَ نَحْوُ جَاءَنِي زَيْدُ بْنُ عَمْرٍو وَ هُنْدُ ابْنَةُ بَكْرٍ

And at times it (تنوين) is eliminated from proper noun when it occurs as the qualified (موصوف) of ابن or ابنة which are annexed (مضاف) to a second proper noun eg جَاءَنِي زَيْدُ بْنُ عَمْرٍو وَ هُنْدُ ابْنَةُ بَكْرٍ and جَاءَنِي هُنْدُ ابْنَةُ بَكْرٍ

فَصْلٌ

نُونُ التَّأَكِيدِ: وَ هِيَ وَضِعَتْ لِتَأَكِيدَ الْأَمْرَ وَالْمُضَارِعَ إِذَا كَانَ فِيهِ طَلَبٌ بِإِزَاءِ قَدْ لِتَأَكِيدَ الْمَاضِي

Two nun of confirmation (نونا التأكيد) is that noun which is placed for emphasis (تأكيد) of command (امر) and Aorists

وَزِيدَتْ الْفَاءُ قَبْلَ النُّونِ فِي جَمْعِ الْمُؤَنَّثِ لِكِرَاهَةِ اجْتِمَاعِ ثَلَاثِ نُونَاتٍ نُونُ الضَّمِيرِ وَ نُونَا التَّأْكِيدِ

And in feminine plural الف is additional before نون to avoid the disgust of gathering three نون; one نون of pronoun (ضمير) and two نون of emphasis (تأكيد) .

وَنُونُ الْخَفِيفَةِ لَا تَدْخُلُ فِي التَّنْيَةِ أَصْلًا وَلَا فِي جَمْعِ الْمُؤَنَّثِ لِأَنَّهُ لَوْ حَرَكْتَ النُّونَ لَمْ تَبْقَ خَفِيفَةً فَلَمْ تَكُنْ عَلَى الْأَصْلِ وَ إِنْ أَبْقَيْتَهَا سَاكِنَةً يَلْزَمُ الْبَقَاءُ السَّاكِنِينَ عَلَى غَيْرِ حَذِّهِ وَ هُوَ غَيْرُ حَسَنٍ

And نون خفيفة do not enter upon dual (male or female) originally and not upon feminine plural because if you activate نون , then it will not remain خفيفة ; therefore it will not remain upon its original and if it is kept quiescent (ساكنة), then meeting of two quiescent (ساكنين) will be essential ,which is besides its limit(or is not permissible) and it is not good.

oath) of the promise (قسم) be empty of the meaning of emphasis like the first part of it(قسم) is not empty of it eg وَاللَّهِ لَأَفْعَلَنَّ كَذَا

وَ اعْلَمْ أَنَّهُ يَجِبُ ضَمُّ مَا قَبْلَهَا فِي جَمْعِ الْمَذْكَرِ نَحْوُ اضْرِبْنَ لِيَذَلَّ عَلَى الْوَاوِ الْمَحْذُوفَةِ وَ كَسْرُ مَا قَبْلَهَا فِي الْمُخَاطَبَةِ نَحْوُ اضْرِبْنَ لِيَذَلَّ عَلَى الْيَاءِ الْمَحْذُوفَةِ وَ فَتْحُ مَا قَبْلَهَا فِي مَا عَدَاهُمَا

And know that it is compulsory that letter before (نون or نون ثقيلة) must have a nominative case ending (ضَمُّ) in masculine plural (second or third person) eg اضْرِبْنَ to indicate upon the واو eliminated (of masculine plural) and (know that it is compulsory) that the letter before (نون خفيفة or نون ثقيلة) is genitive (مخاطبة) in singular feminine second person (مكسور) eg اضْرِبْنَ to indicate the eliminated ياء . And letter before (نون ثقيلة) is accusative (مفتوح) besides the above two (ie جمع مذكر)

أَمَّا فِي الْمَفْرَدِ فَلَأَنَّهُ لَوْ ضُمَّ لَالْتَبَسَ بِجَمْعِ الْمَذْكَرِ وَ لَوْ كَسِرَ لَالْتَبَسَ بِالْمُخَاطَبَةِ وَ أَمَّا فِي الْمُثَنَّى وَ جَمْعِ الْمُؤَنَّثِ فَلَأَنَّ مَا قَبْلَهَا الْفَاءُ نَحْوُ اضْرِبَانِ وَ اضْرِبْنَانِ

As for masculine singular (its letter before is given فتح) because if given a nominative case sign (ضَمُّ) it will be confused with masculine plural (which also has ضمة). And if (letter before) of masculine singular is given genitive case sign (كسرة) then it will be confused with feminine singular second person (مخاطبة). So for that (reason the letter before nun of confirmation in) dual and feminine plural is given accusative case sign (فتح) as their letter before has الف eg اضْرِبَانِ and اضْرِبْنَانِ

وَزِيدَتْ الْفَ قَبْلَ النَّونِ فِي جَمْعِ الْمُؤَنَّثِ لِكِرَاهَةِ اجْتِمَاعِ ثَلَاثِ نَوْنَاتٍ نُونُ الضَّمِيرِ وَ نُونَا التَّأْكِيدِ

And in feminine plural الف is additional before نون to avoid the disgust of gathering three نون; one نون of pronoun (ضمير) and two نون of emphasis (تأكيد) .

وَنُونُ الْخَفِيفَةِ لَا تَدْخُلُ فِي التَّثْنِيَةِ أَصْلًا وَلَا فِي جَمْعِ الْمُؤَنَّثِ لِأَنَّهُ لَوْ حَرَّكَتِ النَّونَ لَمْ تَبْقَ خَفِيفَةً فَلَمْ تَكُنْ عَلَى الْأَصْلِ وَ إِنْ أَبْقَيْتَهَا سَاكِنَةً يَلْزَمُ الْإِقَاءُ السَّاكِنِينَ عَلَى غَيْرِ حَدِّهِ وَ هُوَ غَيْرُ حَسَنٍ

And نون خفيفة do not enter upon dual (male or female) originally and not upon feminine plural because if you activate نون , then it will not remain خفيفة ; therefore it will not remain upon its original and if it is kept quiescent (ساكنة), then meeting of two quiescent (ساكنين) will be essential ,which is besides its limit(or is not permissible) and it is not good.

oath) of the promise (قسم) be empty of the meaning of emphasis like the first part of it(قسم) is not empty of it eg وَاللَّهِ لَأَفْعَلَنَّ كَذَا

وَ اعْلَمْ أَنَّهُ يَجِبُ ضَمُّ مَا قَبْلَهَا فِي جَمْعِ الْمَذْكَرِ نَحْوُ اضْرِبْنِ لِيَذِلَّ عَلَى الْوَاوِ الْمَحْذُوفَةِ وَ كَسْرُ مَا قَبْلَهَا فِي الْمُخَاطَبَةِ نَحْوُ اضْرِبْنِ لِيَذِلَّ عَلَى الْيَاءِ الْمَحْذُوفَةِ وَ فَتْحُ مَا قَبْلَهَا فِي مَا عَدَاهُمَا

And know that it is compulsory that letter before (نون or نون ثقيلة) must have a nominative case ending (ضَمُّ) in masculine plural (second or third person) eg اضْرِبْنِ to indicate upon the واو eliminated (of masculine plural) and (know that it is compulsory) that the letter before (نون خفيفة or نون ثقيلة) is genitive (مكسوة) in singular feminine second person (مخاطبة) eg اضْرِبْنِ to indicate the eliminated ياء . And letter before (نون ثقيلة) is accusative (مفتوح) besides the above two (ie جمع مذكر)

أَمَّا فِي الْمَفْرَدِ فَلَأَنَّهُ لَوْ ضُمَّ لَاتَّبَسَّ بِجَمْعِ الْمَذْكَرِ وَ لَوْ كُسِرَ لَاتَّبَسَّ بِالْمُخَاطَبَةِ وَ أَمَّا فِي الْمُتَنَّى وَ جَمْعِ الْمُؤَنَّثِ فَلَأَنَّ مَا قَبْلَهَا الْفَ نَحْوُ اضْرِبَانِ وَ اضْرِبْنَانِ

As for masculine singular (its letter before is given فتح) because if given a nominative case sign (ضَمُّ) it will be confused with masculine plural (which also has ضمة). And if (letter before) of masculine singular is given genitive case sign (كسرة) then it will be confused with feminine singular second person (مخاطبة). So for that (reason the letter before nun of confirmation in) dual and feminine plural is given accusative case sign (فتح) as their letter before has الف eg اضْرِبَانِ and اضْرِبْنَانِ

The book ~~كتاب~~ written by
Shaikh Sirajuddin Usman Chisti Nizami,
is a widely read book on Arabic grammar.

It is included in the syllabus of most
Islamic institutes of the subcontinent.
The book crystallizes the fundamentals of
Arabic Grammar in minimum words. It
provides a foundation to understand the
composition as well as the analysis of
Arabic speech.

Dr. Rafi Ismail Patel is also the author of
the book "The Eternal Religion"

The book هداية النحو written by
Shaikh Sirajuddin Usman Chisti Nizami,
is a widely read book on Arabic grammar.

It is included in the syllabus of most
Islamic institutes of the subcontinent.
The book crystallizes the fundamentals of
Arabic Grammar in minimum words. It
provides a foundation to understand the
composition as well as the analysis of
Arabic speech.

Dr. Rafi Ismail Patel is also the author of
the book "The Eternal Religion"